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☞ NOTE.—Mr. ISAAC KNAPP, the late publisher, having transferred his interest in the subscription-list to Mr. GARRISON, for two years from the first of January, 1840, the pecuniary concerns of the LIBERATOR are now under the direction and supervision of a committee, consisting of the following gentlemen: FRANCIS JACKSON, SAMUEL PHILBRICK, ELLIS GRAY LORING, EDMUND QUINCY, WILLIAM BASSETT.

THE LIBERATOR

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WM. LLOYD GARRISON, Editor. OUR COUNTRY IS THE WORLD---OUR COUNTRYMEN ARE ALL MANKIND. OLIVER JOHNSON, Printer.

VOL. X.---NO. 47. BOSTON, FRIDAY, NOVEMBER 20, 1840. WHOLE NO. 516.

REFUGE OF OPPRESSION.

From the Ohio Statesman.

People of Ohio beware! beware!!—the Union of the Ohio Abolitionists and Ohio Whiggery is complete—the black spirits of fanaticism are at their work—Abolitionism, like Anti-masonry, has sunk itself into Federal Whiggery—Workingmen of Ohio, and Democrats, look out!

We have taken much pains to ascertain whether abolitionism in Ohio was not, like anti-masonry, while making a show of SEPARATE ORGANIZATION *for distant use*, actually coalescing with Harrison whiggery. There is not a doubt of the fact left. In the Cuyahoga district, the whigs have nominated a red-hot abolitionist for Congress, and we have the utmost assurances that the union will be complete throughout the State—that the bargain is complete.

Let this party get the power, and our State will be overrun with negroes from Kentucky and other parts of the Union, and our laws of Ohio will be altered so as to give them ALL THE PRIVILEGES the abolitionists ask. We all know that Tom Corwin was nominated to please the abolitionists, and from time to time he has been called upon to explain his negro votes, but in vain. He has now traversed nearly the whole State, and has never alluded to the subject. It is now time for the people to look to their interests. It is time for the people of Ohio to decide whether our State is to be made the depot of Southern negroes, encouraged here by the acts of the federal party. The Coshocton Democrat thus exposes the tricks of abolition whiggery, and Corwin's negroism. See to it.

From the Coshocton Democrat.

Mr. Corwin's negro vote in the Ohio Legislature—his attempt to give blacks the power to swear away the lives of white men.

That Thomas Corwin is an abolitionist of the rankest character, no man can for a moment deny. He goes as far in favor of *niggerology*, as any of the bal-headed, disorganizing abolitionists in the country, not even excepting those two notorious amalgamationists, Garrison and Arthur Tappan. This we can prove by his votes in the Legislature, in the session of 1832-3. In the journal of that session, on page 132, will be found the following:

'Whereas it hath pleased the Almighty Creator and Ruler of the Universe to create all mankind equal, and the great and important end of civil society is to secure to all its members an equal distribution of justice and protection; and whereas it is declared by the first section of the eighth article of the Constitution of this State that all men are born equally free and independent, and have certain natural, inherent, and inalienable rights, such as enjoying and defending life and liberty, acquiring, possessing, and protecting property, and pursuing and obtaining happiness and safety. And whereas it is also declared by the seventh section of the eighth article of the same Constitution, that all courts shall be open, and every person, for an injury done him in his lands, goods, person or reputation, shall have remedy by due course of law, and right and justice administered without denial or delay. Therefore, in conformity to the above recited principles, the better to secure and protect those great and essential rights. Be it enacted by the General Assembly of the State of Ohio, that the fourth section of the act entitled 'An act to amend the act to regulate black and mulatto persons,' passed January 25th, 1807, be and the same is hereby repealed.'

Mr. Strong moved for the rejection of said bill, which motion was decided in the affirmative.

The yeas and nays being required, were—yeas 26, nays 31.

THOMAS CORWIN voted AGAINST the motion to reject the preamble and bill.

The wholesome section which Corwin wished to have repealed was in the following words:

'Section 4. That no black or mulatto person or persons shall hereafter be permitted to be sworn or give evidence in any court or record or elsewhere in this State, in any cause depending, or matter of controversy, where either party to the same is a white person, or in any prosecution, which shall be instituted in behalf of this State against any white person.'

Thus it will be seen that the federal candidate for Governor wished to 'abolish all distinctions of color,' and place every black vagabond who has absconded from his master in Kentucky, upon an equality with the white population of Ohio. He wished to give the ignorant, depraved and degraded nigger, the power to *swear away* the lives of white men and women? This is almost equal to General Harrison's law to sell white men, women and children into slavery for fines and costs.

But this is not the only instance in which Corwin showed himself to be a Garrison abolitionist, dyed in the wool. On page 146 of the same journal, we find the following:

'Mr. Armstrong moved the adoption of the following preamble and resolution, to wit:

'Whereas, it is provided, by the fourth section of the act amending the act regulating black and mulatto persons, that no black or mulatto person shall be allowed to testify in any case where a white person may be a party; and whereas the said act makes no discrimination between such colored persons as may be unworthy of credit, and those who have established a good character for truth and veracity; therefore,

Resolved, That a committee of three be appointed to report a bill providing that all black or mulatto persons who may be able to prove, by the testimony of two respectable white persons, that their character for truth and veracity is as good as that of men in general, shall be allowed to give testimony in any case depending in any court in this State.'

The question on agreeing to said resolution was decided in the negative.

The yeas and nays being required, were—yeas 25, nays 42.

This resolution comes directly to the point. It is for the appointment of a committee, and *instructs* that committee, in emphatic language, to report a bill allowing black miscreants to testify in courts of justice against white men.

THOMAS CORWIN, with twenty-four others, voted for it.

Such is the federal candidate for Governor. While he zealously supports a man for the exalted office of President of the United States, who would degrade men and women if they happened to be *poor*, and thrust them down to a level with Southern slaves, he would raise the naturally degraded blacks of the State to the same level with the whites. Can the people of Ohio consent that such a man shall govern them? Are they willing that their rights, their property, and their lives should be sworn away from them by the ignorant creatures who are enticed into the State by misguided and fanatical abolitionists? We trust not. We hope the people of this State are not yet ready to surrender the Government into the hands of the abolitionists.

Slavery.

Slavery was occasioned by a concurrence of circumstances, and by it can alone be obviated. Necessity caused, and necessity must destroy it. It is a great object, and can be set in motion but by the united effort of causes adequate to produce the effect. No plan yet conceived is adequate to the exigency of the case. Many good men have enlisted on both sides of the subject; and while they have manifested the goodness of their hearts, have generally exhibited the littleness of their minds. Slavery will, without any trouble, pass away with its necessity. How? when? is not in the compass of finite minds.—*Boston Investigator.*

☞ From the above it is apparent, that the *infidelity* of the Investigator, on the subject of slavery, is about equal to the *piety* of the Vermont Chronicle, New-York Observer, New-Hampshire Panoply, and Christian Mirror, &c. &c.

Reply to an Address of the British Methodist Conference.

We have considered, with affectionate respect and confidence, your brotherly suggestions concerning slavery, and most cheerfully return an unreserved answer to them. And we do so the rather, brethren, because of the numerous prejudicial statements which have been put forth in certain quarters to the wounding of the church. We assure you then, brethren, that we have adopted no new principle or rule of discipline respecting slavery since the time of our apostolic Asbury; neither do we mean to adopt any. In our General Rules, (called the 'General Rules of the United Societies,' and which are of constitutional authority in our church,) '*the buying and selling of men, women, and children, with an intention to enslave them,*' is expressly prohibited; and in the same words, substantially, which have been used for the rule since 1792. And the extract of Part II. Section 10, of our book of Discipline, which you quote with approbation, and denominate 'a noble testimony,' is still of force to the same extent that it has been for many years; nor do we entertain any purpose to omit or qualify this section, or any part thereof. For while we should regard it a sore evil to divert Methodism from her proper work of '*spreading Scripture holiness over these lands,*' to questions of temporal import involving the rights of Cæsar, yet are we not the less minded on that account, to promote and set forward all humane and generous actions, or to prevent, to the utmost of our power, such as are evil and unchristian. It is our first desire, after *piety, toward God*, to be, '*merciful, after our power; as we have opportunity doing good of every possible sort, and as far as possible to all men*'—'*to their bodies,*' but especially, and above all, '*to their souls.*'

Of these United States, (to the government and laws of which, 'according to the division of power made to them by the constitution of the Union, and the constitutions of the several States,' we owe, and delight to render, a sincere and patriotic loyalty,) there are several which do not allow of slavery. There are others in which it is allowed, and there are slaves, but the tendency of the laws, and the minds of the majority of the people, are favorable to emancipation. But there are others in which slavery exists so universally, and is so closely interwoven with their civil institutions, that both do the laws disallow of emancipation, and the great body of the people (the source of laws with us) hold it to be treasonable to set forth any thing, by word or deed, tending that way. Each one of all these States is independent of the rest and sovereign, with respect to its internal government, (as much so as if there existed no confederation among them for ends of common interests,) and therefore it is impossible to frame a rule on slavery proper for our people in all the States alike. But our church is extended through all the States, and as it would be wrong and unscriptural to enact a rule of discipline in opposition to the constitution and laws of the State on this subject, so also would it not be equitable or scriptural to confound the positions of our ministers and people (so different as they are in different States) with respect to the moral question which slavery involves.

Under the administration of the venerated Dr. Coke, this plain distinction was once overlooked, and it was attempted to urge emancipation in *all* the States; but the attempt proved almost ruinous, and was soon abandoned by the doctor himself. While, in these days, our church has encouraged emancipation the freed man to enjoy freedom, we have refrained, for conscience' sake, from all intermeddling with the subject in those other States where the laws make it criminal. And such a course we think agreeable to the scriptures, and indicated by St. Paul's inspired instruction to servants in his First Epistle to the Corinthians, chap. vii, ver. 20, 21. For if servants were not to care for their servitude when they *might not* be free, though if they might be free they should use it *rather*; so, neither should masters be condemned for not setting them free when they *might not* do so, though *if* they *might* they should do so *rather*. The question of the evil of slavery abstractedly considered, you will readily perceive, brethren, is a very different matter from a principle or rule of church discipline to be executed contrary to, and in defiance of, the law of the land. Methodism has always been (except perhaps in the single instance above) eminently loyal and promotive of good order: and so we desire it may ever continue to be, both in Europe and America. With this sentiment we conclude the subject, adding only the corroborating language of your noble Missionary Society, by the revered and lamented Watson, in their instructions to missionaries, published in the report of 1833, as follows:—

'As in the colonies in which you are called to labor, a great proportion of the inhabitants are in a state of slavery, the committee most strongly call to your remembrance what was so fully stated to you when you were accepted as a missionary to the West Indies, that your only business is to promote the moral and religious improvement of the slaves to whom you may have access, without, in the least degree, in public or private, interfering with their civil condition.'

Signed in behalf of the General Conference of the Methodist Episcopal Church, held in Baltimore, Md., May, 1840.

R. R. ROBERTS,
JOSHUA SOULE,
ELIJAH HEDDING,
JAS. O. ANDREW,
BEVERLY WAUGH,
THOS. A. MORRIS.

JOHN A. COLLINS, *Secretary.*

Baptist Testimony.

At a meeting of the Board of Baptist ministers in and around the cities of London and Westminster, held at Fen Court, October 6th, 1840, Rev. F. A Cox, D. D., LL. D., in the Chair,

The Secretary presented from the Committee of the British and Foreign Anti-Slavery Society, the following resolutions, as passed unanimously at the general anti-slavery convention, on the 18th of June last; viz:

'1. That it is the deliberate and deeply-rooted conviction of this Convention, which it thus publicly and solemnly expresses to the world, that slavery, in whatever form or whatever country it exists, is contrary to the eternal and immutable principles of justice, and the spirit and precepts of Christianity, and is therefore *a sin against God*, which acquires additional enormity when committed by nations professedly Christian, and in an age when the subject has been so generally discussed, and its criminality so thoroughly exposed.

2. That this Convention cannot but deeply deplore the fact, that the continuance and prevalence of slavery are to be attributed, in a great degree, to the countenance afforded by many Christian churches, especially in the western world, which have not only withheld that public and emphatic testimony against the crime which it deserves, but have retained in their communion, without censure, those by whom it is notoriously perpetrated.

3. That this Convention, while it disclaims the intention or desire of dictating to Caristian communities the terms of their fellowship, respectfully submit that it is their incumbent duty to separate from their communion all those persons who, after they have been faithfully warned in the spirit of the gospel, continue in the sin of enslaving their fellow-creatures, or holding them in slavery; a sin by the commission of which, with whatever mitigating circumstances it may be attended in their own particular instance, they give the support of their example to the whole system of compulsory servitude, and the unutterable horrors of the slave trade.'

On which, after a full discussion, it was resolved by a large majority,

That this Board concurs in the sentiments expressed and the principles laid down in the foregoing resolutions. W. H. MURCH, D.D.,
Secretary to the Board.

SELECTIONS.

From the Philanthropist.

The World's Convention---Responses.

Below, we give the acknowledgments made by various States on the reception of the proceedings of the World's Convention. The miserable bluster of our republican governors of the South contrasts wofully with the gentlemanly conduct of the Pacha of Egypt.

Governor of Alabama.

From the Tuscaloosa Flag

EXECUTIVE DEPARTMENT, }
Tuscaloosa, Sept. 2, 1840. }

SIR: I received, a few days since, under cover of your frank as a member of Congress of the U. S. a circular, and certain resolutions, emanating from an assemblage of persons held in London, on the 12th of June last, styling itself the 'World's Convention.' The object of these persons, as expressed and set forth in their proceedings, is, the immediate abolition of negro slavery. Inasmuch as I have not the honor of your acquaintance, being ignorant there was such a man in existence until I received the communication above referred to, I was somewhat at a loss to conjecture why I should have attracted so much of your attention as to be honored, through you, with a copy of the proceedings of the 'World's Convention.' I concluded, however, that you are among the number of those engaged, either as principals or agents, in disseminating the atrocious principles of abolition. If I am correct in this conclusion, it were useless to remind you of the indignity of an American statesman playing the part of a lackey to a pack of foreign and domestic fanatics, or of the enormity of the moral guilt of engaging in a crusade against the rights and safety of the people of one entire section of the United States, by the diffusion of principles calculated obviously, and inevitably, to incite Southern negroes to acts of rebellion, insurrection and murder. Neither is it my province to determine how far it may be compatible with your views of the franking privilege, which I apprehend was intended to facilitate the means of correspondence and intercourse between the Representative and his constituents, for a member of Congress of the United States to prostitute it to the nefarious purposes to which you have applied it in the present instance.

That is a question, which, so far as you are concerned, refers itself entirely to your own sense of propriety. Lest, however, neither my opinion nor your sense of propriety should be sufficient to shield me from a correspondence disagreeable in itself, and upon a subject which I consider absolutely improper for public discussion, I have to request, and I do it respectfully, that if you should feel disposed to continue your labors in this unholy cause, you will have the kindness to give to that portion of them with which I have been honored, a different direction.

I am, your obedient serv't,
A. P. BAGBY.

Hon. S. M. Gates, of New-York.

Governor of Georgia.

We invite the attention of the public to the following letter of the Governor, addressed to the Hon. S. M. Gates, a Whig member of Congress from the State of New-York; who has impiously attempted to insult the people of Georgia, by forwarding to [illegible] documents from abolition So- import of which require that they should [illegible] either circulated or published in this State.

The indignant rebuke of the Governor to this villanous incendiary, whose frank as a member of Congress is so ill-merited by him as an honorable member of the Congress of this Republic, will, we doubt not, meet the candid assent of every southern man, if it does not reach the sensibility of the destitute creature who has subjected himself to the contempt of every Georgian, by endeavoring thus to meddle with their Constitutional rights, and insidiously attempting to offer them an indignity, for which his neck would pay the forfeit, if their soil bore his footsteps.—*Milledgeville Union.*

(COPY.)

EXECUTIVE DEPARTMENT, GA., }
Milledgeville, Sept. 10*th*, 1840. }

'SIR: An address to the Hon. George R. Gilmer, my predecessor in office, from a foreign abolition Convention, forwarded under your frank as a member of the Congress of the U. S. has been received at this Department. It was soon followed by another package containing resolutions of the Convention, addressed to the same gentleman, but superscribed to me. The superscription of this package is in the hand-writing of that of the first, which leaves no doubt Georgia is indebted to a whig member of Congress of New-York, for both.

The audacious attempt of a foreign Convention to interfere with the free intercourse between the States of the Union, is equalled only by your insolence in forwarding a copy of their proceedings to this Department.

This is a subject which, with the object intended to be accomplished by it, admits of no argument; and all who seek to agitate it and carry out the above purpose, either by courting foreign alliances, or the use of other means, shall be regarded and treated as public enemies, outlaws and traitors.

I am, &c.
CHAS. J. McDONALD.

Hon. S. M. Gates, New-York.

Governor of Tennessee.

From the Nashville Union.

REAL CAUSE OF ALARM.

We have seen in the office of the Secretary of State two communications from the *World's Convention of abolitionists*, under the seal of the British and Foreign Abolition Society, one of them FRANKED by S. M. GATES, A WHIG MEMBER OF CONGRESS from New-York, and both addressed to 'His Excellency James K. Polk, Governor of the State of Tennessee.' *They are* INCENDIARY, or we would lay them before the public. We have permission, however, to publish the letter of the Governor in reply to Gates, which is as follows:

Nashville, (Tenn.) Oct. 2d, 1840.

To the Hon. S. M. GATES,

Member of Coogress from the State of New-York.

SIR: I have received through the post-office a communication, under your official frank as a member of Congress, containing certain proceedings of a body of men styling themselves 'a Convention of the friends of the negro, assembled from various parts of the world, convened for the purpose of promoting the immediate, entire, and universal abolition of slavery and the slave trade.' This convention, it appears, was holden at London in the month of June last. The envelope covering the communication, which comes to me under your frank, is post marked at the city of New-York—is sealed with a stamp, bearing the pictorial representation of a person in an imploring attitude, and encircled with the words, '*British and Foreign Anti-Slavery Society.*' The communication itself contains an 'appeal to the Governor of Tennessee to employ all the influence and power with which divine providence has entrusted him to secure immediate and unconditional liberty to the slave.'

The fact is indisputable that you have lent your official frank to this self-styled 'World's Convention of Abolitionists,' as the means of enabling them to send their infamous publications in manuscript through the United States mails free of expense; and the presumption, therefore, is, that you countenance and approve the proceedings which you aid them to circulate. In a postcript to the communication bearing your frank, I am requested to acknowledge its receipt in a letter addressed to the 'President of the Convention at London.' This request I shall disregard. I cannot recognise, by any act of mine, official or otherwise, the right of foreigners to make an attempt in itself so impertinent and impudent, to intermeddle or interfere with the domestic institution of this State. But you, sir, are an American citizen, and by the part you have borne, have made yourself equally criminal and responsible with the foreign agitators and fanatics with whose proceedings you have identified yourself. Were it not for the official station which you occupy, I am free to declare, that I should treat the part which you have borne in this dark transaction with the scorn and contempt which I entertain for the proceedings themselves, and which I am sure all patriotic citizens, ardently attached to the Union, and desiring its preservation, will pronounce upon your conduct.

It is to be regretted that the affected and hypocritical philanthropy of British and other foreign abolitionists, with whom your official frank identifies you, had not been reserved for the suffering subjects of their own dominions, whose unremitting toil even in seasons of profound peace, is in many instances scarcely rewarded by the means of procuring wholesome food and decent raiment. Unacquainted as the Convention, whose proceedings you endorse and circulate by your frank, seems to have been with the peaceable relation of master and slave in the United States, their advice is as worthless as it is gratuitous.

The foreigner, in the extenuation of his crime, may plead ignorance of our form of government; but from you, sir, his American aider and abetter, no such plea is admissible. He may be actuated by a desire to produce insurrection in the heart of a rival nation. But what apology have you, sir, for lending your official privilege as a member of Congress, to aid him in an attempt to produce anarchy and confusion in one of the constituent sovereignties of your own government? Have you seriously reflected upon the dangers of the crusade in which you are engaged—a crusade in alliance with foreigners, which not only threatens the peace and harmony of the Union, but may endanger its existence, if the wicked agitation to which you give your countenance is persisted in? Are you so deliberately reckless of consequences as to be willing to lend the aid of your official privilege to countenance and abet foreigners in proceedings calculated to excite sectional jealousies and heart-burnings—to divide the States by geographical lines—to array one section against another; and that, too, at the imminent peril of producing domestic insurrection, and servile war? Have you yet to be informed that slavery existed in the Colonies long before independence was achieved? Have you yet to learn that at the adoption of the Constitution, the adjustment of the slave question presented one of the chief difficulties to the formation of the Union which had to be encountered—and that it was ultimately settled upon principles of mutual concession and compromise? Would you disturb the fundamental compact upon which the Union of the States rests? But I will not argue the question. It is not one which is debateable.

It is a matter of sincere regret that any American citizen should be guilty of such high treason to the first principles upon which the States became united. Your official frank covering these proceedings stands up in judgment against you as a witness whose testimony is not to be impeached.

The only further notice which I shall take of these and some proceedings of foreigners, with [illegible] expose them

The only offence of Mr. Gates—that for which his neck would pay the forfeit if he should chance to be in Georgia, was the act of forwarding highly important intelligence to these semi-barbarians. The mass of slaveholders, we doubt not, will blush for the indecent fury into which these self-constituted guardians of their rights have lashed themselves.

Now read the following from the British and Foreign Anti-Slavery Reporter. How puerile must appear the conduct of our chivalric southern governors in the eyes of sensible men of every nation! It may be proper for these gentlemen to understand, that their undignified letters will probably be quoted in Europe, and be made the occasion of bitter contrast between the manly spirit of a believer in the Koran, and the huskin swaggering of Christian, republican dignitaries. Their letters, by the way, are chiefly for political effect.

LORD PALMERSTON.

Foreign Office, August 22, 1840.

SIR—I am directed by Viscount Palmerston to acknowledge the receipt of a letter and of a memorial signed by you, the letter requesting the intercession of her Majesty's Government with the Sultan, for putting down the slave trade and for abolishing slavery in the Turkish dominions, and the memorial requesting his lordship would instruct the functionaries in the service of Her Majesty's government, not to hold slaves, nor to hire them, directly or indirectly.

I am directed by Viscount Palmerston to state to you, that her Majesty's government concur in the benevolent views of the general anti-slavery convention, as expressed in those papers, and will be glad to assist, as far as they have the means of doing so, in carrying out those views into practice.

I am, sir, your most obedient servant,
(Signed) LEVESON.
Thomas Clarkson, Esq. &c. &c. &c.

THE GOVERNOR OF NEW-JERSEY, U. S.

Newark, New-Jersey, July 30, 1840.

SIR—I acknowledge with great pleasure the receipt of your communication in behalf of the Convention held in London on the 12th ult., on the subject of the abolition of slavery and the slave trade. Impressed as I am with the importance and the truth of the principles and views therein expressed, it is my earnest desire that this country may, at the earliest day in her power, consistent with security and the peace of the Union, join hand in hand with the humane on the other side of the water, in washing out the stain upon her national character. The means to be used, as proposed by your Convention are of a 'moral, religious and pacific character,' and it is by these means alone, I am satisfied, this great object can be attained. New-Jersey, by an act passed the 24th of February, 1810, has defined her policy. By that act, every child born of a slave within the State since the 4th of July, 1804, or which shall thereafter be born, is declared to be *free*, but to remain in the character of an apprentice in the service of the master, if a male, until twenty-five years of age, and if a female, until the age of twenty-one years. Under the operation of this law, slavery has become almost extinct with us, and I am happy to say that, so far as my observation extends, the condition of servitude is of the most mitigated and indulgent form.

Thanking you for your kindness in communicating the progress of the Convention,

I remain your very obedient servant,
WILLIAM PENNINGTON,
Governor of New-Jersey.

Thomas Clarkson, Esq. &c. &c. &c.

MEHEMET ALI, PACHA OF EGYPT.

(Letter from Dr. Madden.)

Alexandria, August 18, 1840.

GENTLEMEN—I have the honor to inform you, that on the 5th instant, accompanied by her Majesty's Consul General, Colonel Hodges, I waited on his highness Mehemet Ali, the Pacha of Egypt, and presented to him at his new palace in this city, the two addresses from the Anti-Slavery Convention recently held in London. Those addresses, expressive of the great satisfaction felt by the Convention at the part taken by his highness in his expedition two years ago into Eastern Africa, when he prohibited the practice pursued by his army of making slave-hunts for the purpose of supplying his officers with slaves, and even paying the soldiers with slaves stolen in the country where they were stationed; and further assuring his highness of the anxious desire that was felt in England for his co-operation towards the suppression of that barbarous trade in every part of the country subject to his rule, and for his employment of all pacific, moral and religious means for the accomplishment of this great object, his highness was pleased to receive in the most gracious manner, and at a public audience, when the promulgation of his opinions on this subject could not fail of producing some effect on those around him.

He received the addresses not only graciously, but with apparent feelings of the greatest satisfaction, and the deepest interest in the object of their prayer. He entered into an animated conversation with Colonel Hodges and myself on the subject of slavery in general; and having in former years had interviews with his Highness, when I have accompanied my late lamented friend, Mr. Salt, as likewise on the present occasion, when other topics were the subject of discussion, I can state with truth, that I never saw him so pleased with any communication made to him, and in all appearance so well disposed towards the subject of it, as on the present occasion.

In the course of the long and interesting conversation that took place, I was greatly struck with the shrewdness of his observations. He entered on this subject with frankness, and spoke fluently upon it, and in most of his remarks not one word that was not pertinent to the subject. In the course of the conversation, he said—'I have thought a great deal on the subject of slavery; for months together I have thought on this subject. It is a difficult question with us, a very difficult one to settle here. It is a question of law, and as such, it must be decided on by the heads of religion in Constantinople,' and with rather an ironical smile, 'if you would succeed, you must go to Constantinople.' I replied, it is because we are very desirous of success, we come to your Highness to put an end to this abominable traffic in Egypt and Ethiopia. We believe it is in the power of your Highness to prevent it on the part of your own subjects. He replied, 'in Shallah—(if it please God,) I would be glad to see a stop put to it altogether, but we must teach the people first, we must give them education; slavery, however, is a very different thing with us to what it is in the other countries.' I replied, however the slaves might be treated, slavery was a bad thing everywhere; whether ill treated or well treated, the slaves were stolen men, and their country was ravaged for the sake of them. His Highness replied, 'You found it a difficult thing to abolish slavery in your own colonies, and here the difficulty would be much greater, for our people are accustomed to the domestic service of slaves; and if there were no more to be found in the market, they would make a clamor, as they did before when I prevented my troops making the slave-hunts in Jennaar.' The Consul observed that the existence of the slave market in Alexandria was a scandal to the place. The Pacha replied, 'what can be done? Slavery exists here by law, and it is only at Constantidople it can be changed.' I reminded his Highness that the subject we had been speaking about was the slave trade, and not the state of slavery, and that it depended on him to put a total stop to the engagement of his people in it. 'But how is it,' he said, 'that you have not been able to put a stop to it yourself?' One of your papers recently says that a European vessel had been seized with slaves, carrying them to the West Indies, by some ship of war.' I said it was very true that the trade, so far from having been [illegible] was greater than it ever had been, for that the ravages of this trade annually lost to Africa 300,000 human beings, about one-third of which number survived the hardships they encountered by sea and land, and eventually lived to be sold into slavery. The Pacha said, 'the greater difficulty in the way of suppressing this trade is that of civilizing the negroes in their own countries, and accustoming them to other modes of life. I tried myself to make soldiers of them some years ago, but they died here, and where I sent them (the Morea) in great numbers, altogether about 7000 of them died in a very short time. It was the difference of living and the suddenness of the change, from existing on the bare necessaries of life to abundance of food, which affected their health and caused them to die; and I have now only three or four hundred of them, and I do not allow my people to make slave-hunts to procure these negroes any more. In their own country, they live on almost nothing. There is no peace amongst them. Here is one tribe living on this mountain, it is at war with the next; here is a second tribe on another mountain marauding on the first; here is a third tribe on another hill at war with both, hunting one and another, and making slaves.' To this I replied, they do so, in order to sell their prey; and the prayer of the memorial I have the honor to present to your Highness is, that you would be pleased to take effectual measures to prevent your people from taking any part in this traffic whatsoever. His Highness terminated the interview by saying, 'May it please God to enable me to do so!' Such are the heads of the conversation I had with Mehemet Ali on the subject of the address I had the honor to present to him, and I must say the impression left on my mind since that interview is, that Mehemet Ali is fully convinced of the sad effects and wickedness of slavery in all its forms, and would be desirous to abolish it; but he either dreads the opposition of the magistrates of the land, or distrusts the power he has to meddle with a question which has the sanction of the Koran for its support.

On the subject of the slave markets here and at Cairo, and on the state of slavery in general, I shall address you by the next packet.

I have the honor to be, gentlemen,
Your very obedient servant,
(Signed) R. R. MADDEN.
To the Committee of the British and Foreign Anti-Slavery Society.

Queen Victoria.

The address to Sovereigns agreed upon by the General Anti-Slavery Convention has been presented, in a handsomely engrossed form, to her Majesty, Queen Victoria. It had been intended to present it at the levee, but the time for this having been suffered to elapse, it was put into the hands of the Marquis of Normanby; and an account of its presentation and most gracious reception is contained in the following communication from Lord John Russell:

Downing Street, Aug. 21, 1840.

SIR—I have received and laid before the Queen an address to her Majesty, signed by yourself, as president, on behalf of a Convention, having for its object the immediate and entire abolition of slavery and of the slave trade; and I have the honor to acquaint you that her Majesty was pleased to receive the address most graciously.

I have the honor to be, sir,
Your most obedient servant,
(Signed) J. RUSSELL.
Thomas Clarkson, Esq.

The Abolitionists.

'Horra for Vermont,' says the Kentucky *whigs*—she is 'up to the hub' for abolition. They claim the *glory* of revolutionizing the Empire State, and its Legislature has nullified the Constitution of the United States, and the law of Congress passed to enable masters to recover fugitive slaves. 'Ohio, thou glorious young giant of the West,' say the *whigs*—she is to repeal what is termed by the abolitionists the *black law*, passed at the instance of our commissioners, Messrs. Smith and Morehead, and nullify like New-York.—*Louisville Adv.*

Resolutions relative to Slavery and the Slave Trade.

[Adopted by the House of Representatives at the late session of the Legislature of Vermont.]

Whereas domestic slavery exists in the District of Columbia, under the express authority of Congress, which, at the time of the cession of the District, re-enacted the slave codes of Maryland and Virginia; and whereas the sanction thus given to slavery, and its continued toleration at the seat of Government, form a manifest violation, by this nation, of the first principles of justice, and have a tendency to corrupt the moral sense, and lower the character of the whole people of the United States; and whereas this nation can have no higher interest either before God or in the eyes of men, than the establishment of justice and strengthening the just foundation of national honor; and whereas slavery in the District of Columbia, being thus a national concern, and involving national responsibility, it is the right of the State of Vermont to remonstrate against the common wrong, and the degradation of national character; therefore,

Resolved, That Congress ought to exercise its acknowledged power in the immediate suppression of slavery and the slave trade in the District of Columbia: and whereas, by the Constitution of the United States, Congress has power to regulate commerce with foreign nations and between the several States of the Union, in the exercise of which power, Congress in the year eighteen hundred and eight abolished the foreign slave trade; and whereas a domestic slave trade, as unjustifiable in principle as the African slave trade, and scarcely less cruel and inhuman in practice, is now carried on between the several States; therefore,—

Resolved, That the domestic slave trade between the several states ought to be abolished by Congress without delay.

Resolved, That no new State ought to be admitted into the Union, whose constitution shall tolerate domestic slavery.

Resolved, That our Senators and Representatives in Congress be requested to use their utmost efforts to give effect to the foregoing resolves.

Resolved, That his Excellency the Governor be requested to forward a copy of these resolves to each of the Senators and Representatives from Vermont in Congress.

In House of Representatives, Oct. 29, 1840. Passed.
P T. WASHBURN, Assistant Clerk.

JURY TRIAL BILL.

An Act, to extend the right of trial by jury.

It is hereby enacted by the General Assembly of the State of Vermont, as follows:

1. Whenever an alleged fugitive from service or labor to which he is held under the laws of any other State, shall have escaped into this State, the claim to the services of such alleged fugitive, his identity, and the fact of his having escaped from another State of the United States into this State, shall be determined by a jury.

2. Every writ for the arrest of such fugitive shall be returnable to the county court in the county in which said fugitive shall be arrested.

3. The jury to try the matter aforesaid, shall be drawn int he same manner as for the trial of civil causes from the jurors summoned and attending such court, and the said matters shall be tried and determined like any issue of fact in such court.

4. If the finding of the jury be in favor of the claimant upon all matters submitted, the court before whom such hearing shall have been had, shall grant to such claimant a certificate stating that it appears from the evidence submitted to the jury, that such claimant is the person, owning, particularly described in such order whose laws such claim is sustained.

5. If the finding of the jury be against the claimant, on any of the matters submitted to them, the person so claimed as a fugitive shall be forthwith set at liberty, and shall never thereafter be molested upon the same claim; and any person who shall thereafter arrest, detain, or proceed in any manner to retake such alleged fugitive upon the same claim, or shall by virtue of this claim remove such alleged fugitive out of this State under any process or proceeding whatever, shall be deemed guilty of kidnapping, and upon conviction shall be punished by imprisoanment in the State prison not exceeding ten years.

6. The State's attorney of the county in which any alleged fugitive from service or labor from another State shall be proceeded against by any person claiming such fugitive, shall, upon notice of such proceeding, render his advice and professional services to such alleged fugitive, and shall attend in his behalf on the trial of such claim, and shall receive such compensation therefor, as shall be certified to be just and reasonable by the court before whom the proceedings shall be conducted, to be paid as part of the contingent expenses of the State. And in case of the omission of such State's attorney so to attend, or to render his professional services, the court before whom the proceeding shall be had, shall assign some attorney of said court, to conduct the defence of such alleged fugitive, and render to him the usual services of counsel, for which he shall receive a compensation to be certified and paid as herein before provided in respect to the State's attorney.

7. Every person, so claimed as a fugitive, shall be entitled to subpœnas for his witnesses from the court before whom the habeas corpus may be returnable, without any fee or charge therefor, and every constable or sheriff to whom any such subpœnas shall be delivered to be served, shall serve the same, and shall be allowed the same fees as for serving a subpœnas in the court aforesaid, to be paid as a part of the contingent expenses of the State.

8. No person shall be entitled to a writ to arrest a fugitive from labor or service, until he shall have delivered to the court to whom application for such writ shall be made, a bond to the treasurer of this State in the penal sum of one thousand dollars, with two sufficient sureties, inhabitants and freeholders of this State, to be approved by such court, conditioned to pay all costs and expenses that may accrue in the prosecution of said writ legally chargeable to such claimant, and also to pay weekly the sum of two dollars to the person having such alleged fugitive in his custody, for the support of such alleged fugitive, so long as he shall remain in custody under such writ, or be detained by the proceedings thereon; and also if any jury empanneled under this act shall render a verdict against such claimant, then, that such claimant shall pay all the costs and expenses of the proceedings including those to which such alleged fugitive shall have been subjected, and in addition thereto, shall pay such alleged fugitive the sum of one hundred dollars and all damages which he may sustain. The said bond shall be filed in the office of the clerk of the county, and may be prosecuted by any person claiming any benefit from its provisions, in the name of the treasurer of this State, but the State shall not be liable for any costs in such suit.

9. No judge or other officer of this state shall grant or issue any certificate or process, for the removal from this state of any fugitive, or of any person claimed as a fugitive from service or labor, otherwise than in pursuance of the provisions of this act; and every such judge or other officer who shall grant or issue any such certificate or other process, except in the manner prescribed in and by this act, shall be deemed guilty of a misdemeanor, and liable to punishment therefor.

10. Every person who shall, without the authority of law, forcibly remove or attempt to remove from this State, any fugitive from service or labor, or any person who is claimed as such fugitive, shall forfeit the sum of five hundred dollars to the party aggr

From the Boston Courier.

Letter to a Friend,

On the subject of Mr. Dana's Lecture on Woman, at the Temple, on the 10th instant.

I agree with you, my dear friend, in your admiration for the simple, touching and beautiful eloquence, which distinguished Mr. Dana's lecture on Woman, given at the Temple, on Tuesday evening last; but we differ *toto calo* in respect to the sentiments which it seemed his object to inculcate. Never have I been more surprised than to find even a single intelligent woman present, who has a just self-respect, disposed to speak of it with any patience or approbation. No sentiments could more directly tend to arrest all progress in woman's mind, and to degrade her to the condition of a mere doll and baby, a simpering fool, a plaything, a frivolous ornament, and to rob her of all dignity, energy and vigor of character.

The first three quarters of an hour were occupied in stating what is very true, and what might have been as well said in five minutes, that animals with different physical conformation and structure were designed for different and peculiar objects; that, in plain language, the father was never designed to be a mother, nor the mother a father. It certainly does not require a very great deal of philosophy, and we think that some of the female part of his audience must have had sense enough, to admit this.

When, however, he proceeds to say that there is a sex in the affections and the intellectual powers as much as in the physical conformation, we confess, though perhaps we have seen as much of man and woman-kind as the lecturer, we want the proof of this. The female frame, among all animals, and among the slaves at the South, and the North-American Indians, and among the lower classes of European peasants, who are brought up in the severe labors of the field, acquires a hardness and coarseness, and a capacity of endurance of labor and fatigue, equal in every respect to that possessed by the other sex. What reason is there to suppose, then, that it would be different with the minds of women, if their education were in every respect the same as that of men? We do not mean, in this case, the education of the school merely, but the education of circumstances, of business and of life. As it respects the power of woman to master the abstruse sciences, we believe, from long personal observation and experience in instruction, that women, placed in the same circumstances, and with the same incentives and facilities, are as capable of proficiency and excellence as men. One of the finest mathematicians in the country, now living, is a young lady. One of the best linguists in the country, expert in the classics, and as eminent for her metaphysical, and likewise her mathematical skill, is a lady. We might refer to these women by name; but we would not offend a delicacy and simplicity of character, as remarkable and eminent in them as their intellectual powers and literary acquisitions. As close a reasoner as we have ever met with is a lady now living. Of the young men who are graduated at our university, what proportion of them are distinguished for their philosophical acumen and their eminence in the abstract sciences? Not one in one hundred.

As it respects—if we may coin a word—the sexuality of the affections, on this point Mr. Dana labored with admirable skill, to show the difference between the love of a woman and the love of a man. In respect to love, as a mere animal passion, he would not pretend that there is any difference. In this matter men and women are variously endowded; but the differences are not sexual, but constitutional and individual.

As it respects love as a sentiment, a high and noble sentiment, this does not depend on sex, but on individual intellectual constitution, education, cultivation, morals, religion, and above all, the society in which a man or woman has been trained. Mr. Dana himself, in his elaborate and splendid description of that mingled affection, esteem, reverence and devotion, with which a virtuous, high-minded and cultivated man regards a woman worthy of his homage, showed that he himself thought a man was capable of as high, and holy, and devoted, and indestructible a sentiment as ever dwelt in the heart of a women, be she who she may. It was really a beautiful example of a man in himself directly contradicting and subverting his own positions.

When Mr. Dana described the stay-at-home and secluded woman as the perfection of propriety; and the stay-at-home and secluded man, retiring from the world, and only accessible to a few choice friends, who might take the trouble to find him out, and enjoy his oracular teachings, as the *only wise* [illegible]

But most of all were we chagrined that so accomplished a mind as that of Mr. Dana should have consented, with no reason or justice whatever, to cater to the low prejudices of the vulgar, and indulge himself in the miserable cant and slang of the day; when he spoke in the most contemptuous tones of women 'bearding us in the market-place, jostling us at the ballot-box, and wrangling with us in the legislative halls.' This was beneath him; for the strongest advocates of women's rights have not, within our knowledge, laid claim to any such offices. It was said that, a year ago, a highly respectable lady among us received several votes for the office of governor, and much merriment and excitement were produced in the community on this occasion; but is Mr. Dana so much of a secluded wise man, as not to know that the whole story was a baseless and infamous slander?

Mr. Dana complains that women should attend courts of law, and public meetings and congressional halls. If that is going on in these places, which it would be improper for them to hear or witness any where, most certainly they should not attend. If they crowd out of their places the parties interested, and those who have a particular right to be there, most certainly the police officers of the place should prevent this. If, for the sake of going to these places, they neglect the higher claims of domestic duty, surely they must be most severely blamed. But if, without any grounds of objection of this sort, they go into halls of debate or courts of law, for the pleasure of witnessing the brilliant displays of genius, and the noble combats of intellectual giants, such a taste is honorable to their understandings; or if they go, as matter of deep feeling, where sometimes human life is at stake, or where the great interests of a mighty nation, the great interests of civil government, liberty and humanity, are periled in the discussion, are we not to commend a greatness and comprehension of mind, and a patriotism and philanthropy, which at once make such subjects their own, and perceive that their own interests, and the interests of those who are dearer to him than life itself, are concerned in the issue? Was the venerable Mrs. Adams, one of the brighest glories of her sex, less a woman, less devoted as a wife, less faithful as a mother, less useful and practical as a neighbor and a friend, because of her familiarity with, and her deep and absorbing interest in, the politics of her country? Will our lecturer presume to say this? The memory of this distinguished woman, as eminent for all the domestic and maternal duties as for her intellectual powers and her lofty patriotism, would at once frown him into silence.

In truth, we were struck with the gross inconsistency in the fact, that there was not a single principle of what Mr. Dana would call female propriety in this case, which would not have prevented every woman, regardful of her own reputation and womanly character, from appearing in his lecture-room.

But what are the rights for which this woman-party are contending. I am not their advocate; and therefore may do them an injustice; but as I understand them, they ask in the first place, that the wife should have an equal control of the property with the husband. Can any thing be more just than this? Are they not equally concerned in earning and securing the property in most cases as men? Is not the co-partnership equal in its cares and duties? Have they not as much at stake, as much to suffer, and as much, if they are faithful, to perform, as the other sex? What semblance of justice is there, therefore, in a law, which gives a man power in this respect to do as he pleases; to risk every thing, if so he chooses, without her knowledge or consent; or if so he pleases at his death, by various shifts and contrivances, to cut her off of property, which perhaps she herself brought him; and leave her a beggar upon the world?

The second right which they claim in the case, is the right of forming and expressing their opinions on the great subjects of human concern; and who, if they will qualify themselves for forming a judgment by study or by inquiry, who will deny them this right? Is there a single great subject of politics, morals, or religion, in which they have not as much at stake as men? If they are not allowed to act, shall we deny them likewise the small boon of forming and expressing their own judgments? and in what individuals of the other sex are these judgments more likely to be honest and disinterested?

The third right they have claimed, is that of petition in behalf of the injured and oppressed. What wretch is so mean that we can forbid them to ask a favor? What suppliant so degraded and abandoned that he may not approach with confidence and hope the throne of divine mercy? And what more noble office can woman perform than to put forth her advocacy, wherever she sees even a gleam of hope, in behalf of those, who are most deeply injured; and who are placed so far beyond the pale of humanity, as not to be allowed to seek to a human tribunal for mercy for themselves?

The last act which seems to have disturbed the sleep even of our respected lecturer, and the quiet of many other of our good citizens, is, that a woman far endowed above most others of either sex, with a genius, which almost approached inspiration, and an eloquence absolutely within our knowledge, not only unsurpassed but unrivalled, should have appeared occasionally in public, solely to plead the cause of humanity, and to demand right and justice, or at least, Christian sympathy and pity for her own abused, polluted, degraded, injured sex. Good God! and is this a sin? Is this a crime? Is it even an offence? Does this disturb the high moral sense of our respected lecturer? Let him appeal to his own heart and conscience. Let him ask his own sense of right. Let him take counsel of his own humanity. Let him look at his own daughters and sisters, if God has blessed him with any; and then let him listen to the honest verdict which they will pronounce. If, then, with the lofty and noble sentiments of which he shows that his own heart is full, his own censure is not disarmed, and his virtuous admiration in the highest measure warmed and exalted, we shall on our part submit to a deeper chagrin and disappointment in our appreciation of his character than we thought possible to befall us.

I have left myself no room to say what I would of Mr. Dana's views of the education of women, which I confess seemed unworthy of him, and marked only by low prejudice in opposition to his own better judgment. Certainly I mean no personal disrespect by this frank expression of my opinion, and accord to him the perfect right of private judgment. When we reflect upon the influence which a mother exercises over the destinies of her offspring; when we consider that there reposes in her lap and under her forming hand, the being whose character may materially affect the destinies of millions and millions of human beings; when we reflect that upon her care and discretion, her wisdom and fidelity, depends, perhaps, the training of an immortal soul, and many upon whom that also shall impress its *moulding* influence, how can we estimate too highly a mother's responsibility? How can we ask for them too much education; too much philosophy, too much knowledge, which must lie at the foundation of that wisdom, which is Heaven's best gift. Instead, therefore, of lowering the standard of female education, let us seek continually to elevate this standard and enlarge its sphere. So far from being satisfied that women, by an effeminate dependence and softness, should become the objects merely of man's foolish and passionate idolatry, we should seek to give more and more vigor and energy to their whole minds and characters, fitting them to become the equal companions of enlightened men and noble and worthy mothers, and guides of the patriots, philosophers, and philanthropists, who are hereafter to enlighten, purify, and bless the world.

I am, yours, truly, W. S.

From the Voice of Freedom.

Vermont Anti-Slavery Society.

At the seventh semi-annual meeting of the Vermont Anti-Slavery Society, held at the Free Church in Montpelier, the 20th of the 10th month, 1840—

Orson Skinner, of Waitsfield, was appointed Chairman, and R. T. Robinson, Secretary.

On motion, a committee of three was appointed to prepare business for the meeting, consisting of C. C. Burleigh, of Philadelphia, R. T. Robinson, and Jonathan P. Miller.

The committee on business reported the following resolutions, which were adopted:

1. Whereas the Colonization Society neither assents to the principles, approves the measures, nor promotes the objects of the Anti-Slavery Society, but by disseminating doctrines hostile to the first; presenting plans and measures which counteract the second, and both by the tone of its publications and the tendency of its operations, impeding the [illegible] Resolved, That the two societies can never act in harmony, until one or the other has undergone a radical change, or light and darkness, truth and error, good and evil, can coalesce.

2nd. Resolved, That the same considerations of duty to the oppressed and the oppressor, to ourselves, our country and our God, which impel us to approve and co-operate with the Anti-Slavery Society, in the belief that its object isgood, its principles sound, and its measures just and wise, do also constrain us to condemn and strenuously oppose the Colonization Society as an obstacle alike to the emancipation of the slave, and the elevation and improvement of the free colored man—to the redemption of our country from the sin and disgrace of oppression, and the conversion of Africa to Christ.

On motion of J. P. Miller, Joab Seely was added to the business committee.

The following resolution was offered by the committee, and after interesting remarks by C. C. Burleigh and J. P. Miller, was adopted:

3. Resolved, That in the aspects of the anti-slavery enterprise at the present day, we see such cause of encouragement to persevering effort and such reason to anticipate ultimate success, as should induce us to go on with increased energy in the work upon which we have entered.

The meeting then adjourned to meet at half past six o'clock this evening.

Agreeably to adjournment the Society met, and postponed its business for the purpose of hearing C. C. Burleigh and others before the Judiciary Committee of the Legislature, to whom had been referred the petitions on the subject of the abolition of slavery in the District of Columbia and the slave trade between the States.

On motion, the meeting adjourned to 2 o'clock tomorrow afternoon.

Fourth day, the 21st day of 10th month, the Society met agreeably to adjournment.

C. C. Burleigh, from the business committee, reported the following resolutions, which were accepted:—

Whereas the existence of slavery in the District of Columbia and the Territory of Florida and of the slave trade between the several States, under the sanction of the nation's legislature, and subject, beyond all reasonable question, to the constitutional power of Congress to abolish them by law, is a national disgrace, and a foul stain upon our character as a professedly free, enlightened and Christion people—therefore,

4. Resolved, That the national legislature owes it no to less the country's honor and reputation, than to the demands of justice, humanity and the laws of God, to withdraw its sanction from them, and, in the words of the illustrious Franklin, to 'go to the very verge of its constitutional power,' for their entire legal abolition.

5. Resolved, That the Legislature of Vermont, in declaring as it has heretofore done—that Congress possess and ought to exercise the power to abolish slavery in the District of Columbia and Florida, and the slave trade between the States, has truly spoken the voice of this State:—and that it ought now to advance another step and declare that such power should be exercised immediately.

6. Resolved, That the Senators of this State in Congress ought to be instructed, and our Representatives requested by the State Legislature to use their most strenuous exertions to procure such immediate exercise of this power by the Legislature of the nation.

7. Resolved, That a law ought to be enacted at the present session of the Legislature, providing that alleged fugitives from slavery shall enjoy the right of trial by Jury, with the aid of counsel furnished at the public charge, with full powers to procure the attendance of witnesses and with ample security for remuneration from the claimant for any loss or damage to which they may be subjected in consequence of being arrested as fugitive slaves, in case the decision shall be in their favor, and that every possible obstruction which, consistently with the constitution of the United States can be interposed to the claimant's success ought to be thrown in his way by the Legislature.

8. Resolved, That it is the duty of every person in the free States, in his individual capacity, to refuse all aid, direct or indirect, in the recapture of a fugitive slave, and in accordance with the spirit of the inspired precept, to 'hide the outcast and betray not him that wandereth'—and by all means not contrary to the moral law, to counteract the efforts of his pursuer to bring him back to bondage.

The foregoing resolutions were taken up and debated by C. C. Burleigh and others, and on motion laid on the table.

Voted, that the meeting be adjourned to 6 and a half o'clock this evening.

At half past six o'clock the Society was called to order by the chairman.

The business committee presented the following business, which was accepted:

Whereas it is the mission of Christianity to proclaim deliverance to the captives—to break every yoke of oppression and establish practically the doctrine of universal brotherhood—

9. Resolved, That slavery, which in practice denies this doctrine and counteracts these purposes, is not only unchristian, but *anti*-christian, and that it is therefore the duty of every soldier of the cross to fight manfully against it, and to give it quarter in any form is treason to the cause in which he is enlisted.

10. Resolved, Therefore, that no slaveholder ought to be admitted as a minister into a Christian pulpit, or recognized by any church claiming the right to prescribe terms of membership, as admissible to its communion.

11. Resolved, That the professed Christian minister who apologizes for slavery, or refuses to bear testimony against it, is false to his duty as a gospel preacher, and unworthy the title and office he has assumed.

The resolutions Nos. 4, 5, 6, 7 and 8, were taken up, discussed and severally passed unanimously.

The first and second resolutions were then called up, ably and eloquently sustained by C. C. Burleigh, and adopted unanimously.

The 9th, 10th and 11th resolutions were read and passed with entire unanimity.

Upon the suggestion of J. M. Stearns, the business committee reported the following memorial to the State Legislature, which was adopted by the Society, and ordered to be signed by the chairman and secretary, and presented—to wit:

To the General Assembly of the State of Vermont:

The Vermont Anti-Slavery Society respectfully request that a law may be passed at the present session of the Legislature securing a TRIAL BY JURY to all persons claimed within this State as fugitives from service due in any other State according to the laws thereof, and providing such persons so claimed with all suitable facilities for maintaining their rights, and obtaining redress for any injury they may sustain in consequence of their arrest.

On motion of J. P. Miller, voted, that the thanks of this meeting be presented to Charles C. Burleigh for his eminent services during the several sittings of this Convention.

Voted, That the meeting adjourn without day.

ORSON SKINNER, *Chairman.*

R. T. Robinson, *Secretary.*

Speech of Thomas Clarkson.

At an anti-slavery meeting held in Ipswich, England, September 11th, the venerable Thomas Clarkson presided.

On Mr. Clarkson taking the chair, he spoke as follows, the most solemn silence prevailing:—

My friends,—I have been invited to take the chair on this occasion, but I am utterly unfit for it, on account of old age and infirmities; and I am sorry to say that I cannot remain in it long for the same reason; and yet I do not see how I could refuse the invitation, when I consider that the great question of the abolition of slavery and the slave trade, to which your attention is invited to-night, originated with myself.

Yes, I have labored in this sacred cause, from the beginning, now fifty-six years; and though I am broken down and disabled in the pursuit of it, yet I am not tired of it—(hear hear,) nor dismayed; but I mean, by the blessing of God, to continue my assistance to it, feeble as that assistance must now be, so long as I am able.

Perhaps many of you here are unacquainted with the subject of slavery. I will therefore explain it to you as concisely as I can.

First, we imagine a child to be born into the world, of slave parents. Poor, unfortunate child! From that very day of his birth—from that very day he is considered and ranked as a brute! He becomes a *property* from that very day, the property of a man, who may sell him or do what he pleases with him.

Let us now look at him as a grown-up man at his [illegible] not freely and willingly, as our laborers do. But he is followed by a driver, whose whip, leave the marks of its severity upon his back, perhaps during the remainder of his life; and if he is found to be what is brutally called *obstinate*, there is in store for him yet—what shall I say?—the chain, the dungeon, the iron neck-collar, with its frightful prongs, and other modes of punishment.

We may now view him in another situation. He is weary of his life; he wants to get rid of his oppression, and runs away from the estate; but he is almost sure of being brought back, and returned to an angry and enraged master. And here, who can imagine but those who have lived in slave countries—who can imagine what further punishment he may have? He may die, perhaps, of the wounds or injuries thus inflicted upon him; but the murderer escapes! It is hushed up! Who upon the plantation dares to tell the tale? But suppose—suppose, that by some accident or other, the matter becomes known, and that a jury sits upon the body—still the murderer escapes! For whom do the jury consist of? They consist wholly of slave-owners, all of them interested in favoring one another by their support of arbitrary power. A friend of mine was travelling lately in one of the Carolinas, and near a spot where a jury had been summoned on the death of a slave. The poor man had been flogged to death; in his agonies he called for a little water, and that little water was brought him. The jury immediately availed themselves of this circumstance, and though they saw the body before their eyes, mangled and almost cut to pieces by the whip, their verdict was, that the administration of cold water to him, in the then excited state of his body, was the cause of his death.

What shall we say to these things?

But there is yet another situation in which we may view the slave. Perhaps he has a wife and children. So much the worse! He may be taken out in a moment, and sold into a plantation a hundred miles off, never to see them more. The wife may be severed from her husband and children in that manner; and the children may be severed from their parents, one after the other, or all together, as it suits the purposes of their owners. This is not a case in idea, it is a case of every day's occurrence.

These are some of the evils which you are called upon to endeavor to put an end to this night. I do not question your humanity. I do not question your willingness to assist the distressed at home; but can you overlook the monstrous oppression—the monstrous outrages upon human nature which I have detailed to you? Can you overlook them because they occur in a foreign land? No; Christianity, true and vital Christianity, does not confine her favors to color or to country. (Hear, hear.) But she feels for all alike who are persecuted, whoever they may be, and wherever they may live. May I hope, then, that, as a committee is to be formed sometime or other after this meeting, you will give it your encouragement and support.

The excellent gentleman then sat down, but at the request of R. D. Alexander, Esq., on behalf of the chairman, the meeting refrained from expressing its *viva voce* approbation of a spkech to which every heart responded with enthusiasm.

Tricks of Southern Politicians.

The following letter from James Boyle, which we copy from the Cincinnati Philanthropist, shows how facile southern whig politicians have been in addressing bodies of people in the free States that they knew were tinctured with abolitionism, in order to secure votes for Harrison. Such impudence is wonderful!

Dr. Bailey,—When I was in Jefferson county, an intelligent and ardent friend of the anti-slavery cause, (Mr. Job Wood, of Martinsville,) informed me that the Hon. Mr. Southgate, of Ky., in a speech at Wheeling Va., before ten or twelve thousand persons, employed the very arguments of abolitionists to prove that this nation is now, and has been for years, ruled by slavery—that the government is at the present time administered by the slaveholding power—that to the domination of this power we owe our present pecuniary embarrassments—that the present struggle between the two great political parties is the strife of liberty with slavery, of free labor with slave labor—and that if the slavery power of the South continues to hold the reins of government, the laboring man in the North must and will be reduced to a level with the slave laborer of the South.

Learning that there was to be a great political whig gathering at Cadiz, Harrison Co., I made my arrangements to be there. When I arrived on the ground, I observed the Hon. Mr. Southgate among the speakers, and heard his address, in the course of which he stated that he was a Kentuckian and a slaveholder; yet he regarded slavery to be an evil—'we in Kentucky,' says he, all regard it as a great evil, and mean to rid ourselves of it! These remarks be made as prefatory to others on the subtreasury bill, which he denounced as a slaveholding measure designed to cripple and enslave the laboring men of the North. He insisted that this bill originated with John C. Calhoun, whose object was to give strength and stability and perpetuity to slavery, and to bring down the wages of free labor to a level with the miserable and beggarly pittance which he doles out to his negro slaves. He insisted that while slavery existed—while the slaveholder was dependent upon the northern farmer for his produce, and upon the northern mechanic and manufacturer for the articles which they fabricate—that while he depends upon a foreign market for the sale of his cotton, the price of which the reduction of wages of the northern man would not affect, it would most clearly be for his interest to labor most strenuously to reduce the price of all articles grown or fabricated by the free laborer of the north, because every dollar he takes out of the pocket of the northern man he puts into his own. If our flour, bacon, &c., demand a high price, we take from the cotton planter, (who is under the necessity of purchasing these articles of us,) a large share of the profits acquired by the sale of his cotton in Europe—but if he can greatly reduce the price of these articles among us, he of course retains a greater share of these profits in his own hands.

He also strongly insisted that the army bill recommended by the President was another project of the slaveholding power, designed to secure and perpetuate slavery; and to use his own words, 'to keep John C. Calhoun's negroes from cutting his throat.'

I have been informed by credible men, that Gov. Metcalfe, of Ky., and Gov. Tyler, of Va., used the same language and the same arguments in their public addresses—the former at Dayton and the latter at Columbus in this State.

Ever yours fraternally,

JAMES BOYLE.

Oct. 12, 1840.

From the Philanthropist.

An Anti-Slavery Congress at Washington.

Mr. Bailey,—The results of the late elections have furnished probable, if not conclusive evidence, that General Harrison will be the next President of the United States. It requires very little sagacity and foresight, to discover the cause that is producing, and will finally produce this effect. It is the consolidated action and influence of the slave power in this country. President Van Buren has given in his adhesion, and promised his fidelity to that power, through motives of *policy*. General Harrison has done the same from *principle*. He is not a northern man with southern feeling, but a southern man with southern prejudices and feelings on this subject. In what condition then will the anti-slavery cause and anti-slavery men be placed during his administration? There is nothing that the friends of liberty and the natural rights of man might fear, but much for hope and encouragement in this change of rulers. There can be but little doubt, that the slave power, during the next Presidential term, will govern us with absolute, but not undisputed sway. It will attempt to force an acknowledgment of the justice of its bloody code from the freemen of this country. The foreign slave trade will, if not openly countenanced, be winked at by the Government, that a broader basis may be formed for the slave representation in Congress. It will look upon the banking monied power as no longer needful for its support, and this northern ritual will be erased from its liturgy. With its own monopoly of twelve hundred millions of dollars, in human flesh, blood, bones and sinews composed of all ages and both sexes of the colored race, with a President to direct and sustain its action, it will spurn all restraint, and bid defiance to every principle of justice and of law, that obstructs its onward progress. It will dig a deep pit in order to entomb forever the doctrine of equal rights and the liberties of this country, but will itself most assuredly fall therein. There can be no doubt, that the principles of justice and right have a strong and lasting hold on the hearts of a vast majority of the American people, but many of them have [illegible] down-trodden condition of the native colored American, and like Pharaoh, will not let the people go. But I trust it will not require the TEN plagues of Egypt to be inflicted upon us to accomplish this object; but that the approaching one, which is to continue four years, will be sufficient. The friends of humanity and justice, the lovers and supporters of liberty and American freedom, will not only feel it their duty, but will soon rally under the broad banner of truth, reason and sound policy, and restore to the colored American his long lost natural rights, and less than four years, I most devoutly believe, will find every faithful and honest democrat in the United States ranged under that banner. If anti-slavery men in our own State will now stand erect and firm, I hope we shall be able to show to the world that we have 'seven thousand' men at least, in Ohio, who have not 'bowed unto the Baal' of slavery. There is yet in our land a living and redeeming spirit, which will eventually free us from the curse of slavery, but correct information as to the operation and effect of this system of wickedness upon our moral as well as political condition is yet needed in many parts of the country. To obtain this end, permit me to suggest, that the anti-slavery men in each State choose a delegate to attend at the city of Washington during the next session of Congress, and the like number at each succeeding session, if necessary; that they there form an organized body, holding daily sessions, if thought proper; that they collect all possible information on the subject of American slavery, and also on the system as it exists in other parts of the world; that they note with accuracy all proceedings of Congress and public men at Washington on this important question; that they keep a daily Journal of their prodeedings, and publish the same as may be directed,—all their acts to be done with open doors, that every person who wishes may hear and understand what they do.

The above hints furnish an outline of what is intended. If you approve the scheme, will you recommend a meeting of anti-slavery men in the city at as early a day as may be convenient? If such meeting should also approve, then measures may be taken to carry the same into effect.

I am, with respect, yours, &c.

THOMAS MORRIS.

From the Vermont Telegraph.

Breaking the Shackles.

The readers of the Telegraph will recollect that the Methodist General Conference, at its last session, held in Baltimore, passed a resolution, cutting off the testimony of colored persons, in church discipline, in the slaveholding States,—so that, however enormous the crime committed by the white person, whether it be adultery, incest, rape, robbery arson or murder—in the presence of whatever number of colored persons, even though they all be members of the Methodist church, their testimony may not be allowed, in disciplining the guilty!

At the late quarterly meeting on the Circuit in this region, held in this village, the following preamble and resolution were adopted, in relation to the doings of the General Conference at Baltimore, and to slavery. The actors in this matter have well put their hands to a good work, and it is to be hoped that they will not 'look back,' or withhold, until the shackles are broken, not only from the church to which they belong, on this subject, but from every bondman in our own land and throughout the world.

Whereas, nearly three millions of our fellow creatures in our own country are held in a state of slavery which is contrary to the laws of God and nature,—hurtful to society, and opposed to the spirit of our Saviour's golden rule, tens of thousands of them being members of our own churches. And whereas the late General Conference at Baltimore 'Resolved that it is *inexpedient* and *unjustifiable* for any preacher to permit a *colored* person to give testimony against a *white* person, in any State where they are denied that privilege in trials at law,' and also refused to take exceptions to resolutions of southern conferences, declaring that 'slavery is not a moral evil,' and thereby tacitly endorsed that sentiment; therefore,

Resolved, by the official members of the Methodist Episcopal Church, on the Brandon and Leicester Circuit, assembled in quarterly conference, that we do record our unqualified dissent at the above acts of the General Conference, and also that we most solemnly express our disapprobation of the system of American slavery.

Passed, at Brandon, Oct. 31, 1840.

Worcester Baptist Association.

In the Minutes of this Association, which was held in the Baptist Church in Westborough, August 20th and 21st, we find the following anti-slavery proceedings. How proofs thicken that our cause is going down.

The committee on slavery reported to the Association the following resolutions, which were adopted:

Resolved, That the subject of slavery is well deserving the yearly attention of this body; and any want of unity of faith respecting it, so far from being an objection to a frank expression, and fraternal interchange of sentiment, is the very reason why there should be.

That the aspects of the anti-slavery enterprise were never more encouraging than now, and that the happy tendency of separation between the friends and the opposers of the negro, is evidence that his day of redemption draweth nigh.

That the slave traffic by which 200,000 human beings are annually thrust into the worst of all physical bondage, and the slave system in the southern States by which nearly 3,000,000 more are yet detained in it, are both entitled to our deepest sympathy, weighty deliberation, prudent yet decisive action, and solemn prayer to God.

That as a delegation from the churches does not always exactly represent the views of their brethren, the churches be requested to express their opinion severally on this important subject in their annual epistle to the association.

That since slavery is most important in its moral aspects, and not to be properly removed without moral means, it is particularly the duty of Christians, individually and ecclesiastically, on proper occasions, to bear unequivocal testimony against it, with gentleness but with fidelity, in prudence without reserve, in love without compromise; and at the same time to bear testimony as strong against all measures not in accordance with the measures, principles, and spirit of the gospel.

On motion of Prof. Newton of Waterville, Maine,—As slavery is a national sin, existing to an alarming extent in our country, and one which must be eradicated before the kingdom of our Lord can fully come;—therefore,

Resolved, That it is the imperious duty of all Christians,—especially of all Christian ministers—to pray and labor unceasingly for its extinction.

Resolved, That, at the present day, when so much light is diffused in reference to different public and national sins, it is the duty of all Christians, with the kindest regard towards their slaveholding brethren, to inform themselves as to the most conciliating and efficient measures by which the evils of slavery may be removed from our country; and that none having the means of information can innocently remain longer in ignorance on this subject.

Abduction Case.

In the Court of Common Pleas, now in session in Warren county, came up for trial on Monday last, the case of Dr. A. Brooke and others, on a charge of abducting, or enticing away from their master, certain persons claimed to be slaves. This trial was one of great interest. The taking away of the slaves occasioned, at the time, an unusual excitement in the community. Every body had heard of it, and almost every body had formed an opinion, in consequence of which it was with difficulty that a jury could be found to try the cause. The interest felt in the trial was heightened by the expectation that the question would arise whether a person has a right, in removing from one State to another, to take his slaves through the State of Ohio. In consequence of the claimant failing to prove that the persons in question were his slaves, this important question did not arise. The prosecutor abandoned four counts in the indictment. The remaining two were for a riot, and assault and battery. Although the most important point in the case was abandoned, the question of right to take slaves through the State was very ably argued by the prosecuting Attorney (Mr. Williams) on the part of the claimant, and Messrs. Bebb, of Hamilton, and Schenk, of Dayton, on behalf of the defendants. It was near night on the fourth day when the jury retired. They found a verdict of guilty against all who were named in the indictment, although it is said of three or four of them that there appeared on trial no evidence whatever against them. By the latest account we have it is expected that a new trial will be granted.

It is to be regretted that the question of right to carry slaves across the State could not have been common, and, until recently, the right unquestioned. If the right really exists, the fact should be known, and our laws amended, that our citizens may not subject themselves to fine and imprisonment for doing that which every man whose head and heart are sound must approve. If the right does not exist, and the practice is in violation of our Constitution and laws, all will agree that it should cease. Every new examination of the question tends to confirm the opinion that a slave, on touching the soil of Ohio, with the consent of his master, no matter for what purpose, immediately becomes a freeman.—*Xenia Free Press.*

Testimony from Liberia.

The following letter, from a highly respectable and intelligent colored merchant, long a resident in Liberia, appears in the last Pennsylvania Freeman, and deserves special attention on the part of those who foolishly imagine that Liberia is but another name for Paradise:

'I heard a rumor that Hinton intended coming out here. He will wish himself back. It is a nasty sickly 'nigger' colony, unfit for the residence of any respectable colored man. The only way the poor colored people have been seduced out here is by the promise they should enjoy more liberty here than in America, or the same as white citizens of America enjoy, and now that the pioneers have cleared the forests and beat back the natives, the Society have established a monoplizing public store to take the trade from the colonists, because their capital is raised from American donations, and the Society is thereby enabled to beat down the honest competition of the industrious and enterprising man. But this is not all. This colony is the greatest despotism endured by any people of Christian denomination, upon the earth. They are governed by a Constitution made by the Society, which gives their agent sovereign power of the colony—and the right reserved to them—the Society and their agent—to veto all laws made by the Council of Liberia.

The place is getting worse. I don't complain of the place because it affects me much, excepting the unusual and unlawful taxes insisted on by Buchanan, because I reside pretty much at the English Colony of Sierra Leone.

Teage says John Lewis is coming here. * * * I wish you would mention to him what I say. He is an old friend. The Colony will answer to trade at, but no respectable man will improve himself by changing an American for a Liberian residence. We have no more liberty than we had in the slave States—nor so much, leaving the climate out of the question. I send you eight newspapers. *Make any use you please of this letter about the government.* Perhaps the American public will see how the people suffer and remedy the sufferings.

Yours truly, J. R. DAILY.

The London Convention.

It will be seen, by a reference to our first page, in what manner certain Governors of the slaveholding States have received an account of some of the proceedings of the London Anti-Slavery Convention, transmitted to them by the Hon. Seth M. Gates of New-York. The following extract from the recent message of Gov. McDonald to the Legislature of Georgia relates to the same subject:

'I lay before the Legislature the address and resolutions of a Convention held in June last, in the British metropolis, of an extraordinary character. The tone of denunciation used in these proceedings, proclaim the madly fanatical spirit that dictated them, and fully demonstrate the fatal extremities to which a false philanthropy may impel its votaries. The *suggestion* of any measure to the General or State Governments of this Union, whether constitutional or not, by the subjects of foreign powers, is an impertinence not to be endured; but an offer to *dictate* an unconstitutional policy, subversive of the authority of the States, violative of individual rights, and endangering the peace of any member of the confederacy, is an injury that should be felt by every American citizen; and the nations whose subjects are thus offending, should be required to bring them to condign punishment. The history of this Convention proves, I regret to say, that citizens owing allegiance to the Government of the United States; bound to its support by all the obligations of honor, duty, patriotism, and religion; enjoying the blessings which flow from a Constitution ordained and established to ensure domestic tranquillity, have joined the unholy combination against an institution recognized by that instrument. A member of the Congress of the United States has made himself accessory to this wanton aggression upon the Constitution, by sending to this Department, in a packet bearing his frank, one of the papers now communicated. The whole matter is referred to you, not doubting that you will give it all the consideration to which, in your enlightened judgment, it may be entitled.'

From the Philanthropist.

Our Minister in England.

Mr. Editor:—Permit me, through the columns of the Philanthropist, to call the attention of the wheat-growing farmers of the free States to the conduct of Andrew Stevenson, U. S. Minister, at the court of St. James. At a late meeting of the land-holders of Great Britain, composed almost entirely of noblemen, held to devise means for the support of the corn-laws, Mr. Stevenson was present and delivered a speech in defence of the laws, which was received with bursts of applause by his aristocratic audience. What, let me ask, was Mr. Stevenson's motive in thus arraying himself against the interests of the northern States, in advocating a tariff on grain which virtually excludes that staple of northern produce from the English market? While patriotic men of all parties, in this country, have been anxiously looking forward to the repeal of those laws, and calculating, in that event, on the proper adjustment of the balance of trade with England by the increased exportation of northern grain, they unexpectedly meet a fierce and powerful opponent in the representative of the U. S. in England. Representative of the United States, did I say? No! he represent the interests of but one section of the Union. So besotted is he with southern jealousy of the prosperity of 'the nation of shopkeepers, pedlers and white slaves' as northern men were once termed by a southern politician, as recklessly to throw himself from the high position hitherto occupied by American ambassadors, for the purpose of co-operating with British aristocrats in the most laudable work of crushing the poor of England and crippling the energies of the grain-growing farmer in the free States of this Union. The motives of the coadjutors in this work are different; that of the land-holding aristocrats of England is to enhance the value of the grain rents received from their tenants: that of Mr. Stevenson to increase the comparative importance of the southern States by depressing the northern. Shall we not punish the author of such a design? Shall we not rouse from our apathy when the representative of our country in a foreign land is there combining with aristocrats to grind the laboring population in the dust, when an honored son of the U. States has smitten his mother in the face, and is even now attempting to plant a dagger in her bosom?—Yes! let the voice of indignation be raised in the cultivated prairies of the West, let it be swelled by the answering shout of thousands of freemen in the fields of Ohio, Michigan, and New-York, and finally, roll with deafening echo from the Green Mountains of Vermont, to strike terror to the hearts of the southern junto of politicians who would prostrate northern interests for southern aggrandizement.

Western Pennsylvanian Society.

The following are some of the proceedings of the second anniversary of the Western Pennsylvania Anti-Slavery Society, which was held in the city of Allegheny, Nov. 4th:

1. Resolved, That the Constitution have added to it, at the end of the 3d article—'and we will in no case countenance the slave in a resort to physical force to obtain his liberty.'

2. Resolved, That Rev. H. C. Howells, Dr. R. Mitchell, and the Rev. W. A. Adair, be a committee to ascertain what number of communicants of the different denominations of Christians in the U. States are held as slaves, and by whom.

3. Resolved, That in those cases where the clergy, churches, and church members, hold their fellow members, or fellow-men, as property, they are (though under more awful circumstances) involved in the same crimes as Babylon of old, which made merchandise of 'slaves and souls of men.'

4. Resolved, That so long as any branch of the Christian church in the North continue their fellowship with the slaveholding churches in the South, they are verily guilty of oppressing their brethren. [illegible] Brown, Clark, and Lewis, be a special committee, to institute inquiry concerning the amount of school taxes paid in the State by the colored population, and what benefit they derive therefrom.

6. Resolved, That it being declared in the word of God that 'the love of money is the root of all evil,' it is evident that the crime of slavery in this nation, and the churches of this country, must be charged to this as one of its principal causes.

7. Resolved, That the resolution passed by the late General Conference of the Methodist Episcopal Church in Baltimore, declaring 'that the testimony of their colored brethren should not be received in church trials against white members in those States and territories where their testimony is not received in courts of justice,' is alike opposed to the principles of Christ and the interests of liberty, and should be reprobated by the good and wise of every name and denomination.

The following resolution, which was reported early in the afternoon session, and its *substitute*, was taken up and discussed at great length with considerable interest.

Resolved, That after the word 'American,' the words, 'and Foreign,' be inserted in our Constitution, fixing its auxillaryship.

Amendment.—That, that portion of our Constitution, by which the West Pennsylvania A. S. Society is made auxiliary to the American A. S. Society, be rescinded; and that the Society stand independent of any other organization. (About 8 o'clock, Dr. Lemoyne took the chair.)

The substitute was on motion divided, and the first division passed—to wit: That, that portion of our Constitution, by which the West Pennsylvania A. S. Society, is made auxiliary to the Am. A. S. Society, be rescinded.

By this resolution the Society was made to stand entirely independent of any other organization.—And the following resolution was brought forward and discussed till ten o'clock—to wit: That this Society admend its Constitution, in its proper place, 'This Society shall be auxiliary to the American and Foreign A. S. Society.' Ayes 27—

THE LIBERATOR.

BOSTON:

FRIDAY MORNING, NOV. 20, 1840.

☞ We have no apology to make for the lack of editorial matter in our present number. What it is impracticable for us to accomplish, we cannot, of course, perform. By absence from the State—by continual interruptions and necessary engagements—and, especially, by our close attendance upon the Sabbatical Convention in this city up to the time our paper goes to press—we have been prevented from giving any attention to our editorial department. For this reason, we cannot make any comments upon the rejoinder of our friend Bradburn: indeed, we do not think it requires any.

Reply of Mr. Bradburn.

NANTUCKET, Nov. 9, 1840.

FRIEND GARRISON:

It is almost painful to differ from one in whose head and in whose heart I have been so long accustomed to cherish the greatest confidence. From the strength of your convictions, I had supposed it not improbable, that there might be reasons against my views which had never occurred or been suggested to my mind—reasons which might change those views; and, if so, that I should find them in your reply to my former letter. But that reply, to be ingenuous, has tended to confirm my views. I have but a few words to say by way of rejoinder.

There was no occasion for you to suppose me desirous of 'eulogising the merits of Gen. Harrison and of John Tyler.' For either, as a man, I care nothing. But of certain measures, sought to be carried by the party of which they are the head, I confess it is my wont to speak *in* terms of eulogy. I see, or think I see, in those measures, something that would contribute greatly to the well-being of this country, while I admit they might effect nothing for abolition. On the other hand, I see nothing belonging peculiarly to the loco foco party which does not threaten injury to the country. It was therefore, and therefore only, that I used the comparison of the half a loaf, which you pronounce 'a false illustration, a bad analogy.' I still think the comparison entirely pertinent; and it is only by your sneering assumption, that those measures, scarce one of which you seem to have considered at all, amount to a mere 'prescribing of a long draught of HARD CIDER,' that it is made to appear otherwise. The fitness of that comparison depends on my estimate of those measures, not on yours.

Of my assertion, that, to justify an abolitionist in voting for a party refusing to oppose slavery, it is sufficient that he believes it to be in favor of other great interests of the country, and its antagonist opposed to the whole, you say: 'It is *not* sufficient, unless belief can alter the nature or quality of an act.' I reply, that if it be not, then I have erred greatly in not denouncing non-resistants for refusing to vote, when by voting they might promote emancipation. I never attempted to justify them on any other ground than that of 'belief,' which I always supposed could not 'alter the nature or quality of the act' of voting, how much soever it might affect the 'duty' of its subject.

Of my argument relative to choosing between two evils, you say: 'It would be correct reasoning, if the choice lay between two natural, and not moral evils.' I would like to have any one show the difference, in principle, between choosing the lesser of two moral, and the lesser of two physical or natural, evils. A difference, I know, has been often enough alleged, but I have yet to see it proved. I do not believe any proof of it exists. Evil is evil, whether it be moral or physical. And if I may prevent the greater by choosing the lesser of two physical evils, one or other of which is inevitable, I cannot see why I may not do the same in respect of two moral evils, of unequal magnitude, one or other of them being likewise unavoidable. I hold myself bound to prevent all the moral as well as all the physical evil it is in my power to prevent. I spoke of choosing between two *evils*, not between two *forms* of evil. At the same time, you will remember, I did not admit it to be strictly proper to speak of voting for Harrison as a choice of two *evils*.

Gen. Washington deemed it the duty of Virginians to abolish slavery by law. Suppose a majority of the citizens of Virginia agreed with him, all of them slaveholders as Washington was one himself, and that by electing a sufficient number of such to constitute a majority of the Legislature, abolition could be obtained. This was not an improbable, certainly not an impossible, case; and in it, 'emancipation could be secured only by voting for slaveholders.' Yet, because I supposed the possible occurrence of such a case, you laugh at it, and attempt to turn it into ridicule, by printing some of my words in staring capitals, and bristling others with points of exclamation; and you inquire: 'May there not also be circumstances in which purity, justice, morality, may be secured only by voting for adulterers, thieves, and villains?' I supposed the case was too clear to render it necessary to employ a cart-load of words to make it obvious to so sharp an intellect as yours. Not quite so much haste, pray.

I beg leave to remind you, that I stand '*now*' just where I have always stood, in relation to this matter.

It was a wasteful expenditure of charity, to 'excuse' what was only an '*apparent* fling at non-resistants.' I continue to think well of non-resistants, notwithstanding one lately insulted me by expressing a wish that I had staid in England till after the election, and declaring she thought the subject would have seemed clearer to me subsequent to that event than prior to it; and another has shown his meekness by asserting, in a letter to a mutual friend, that persons entertaining my views, and doing as I mean to do, will lose their souls, unless they repent.

I *have* 'thought of it.' And my conclusion is, that, if 'a majority of Congress should decree the abolition of slavery in the District of Columbia, within the next four years,' and Gen. Harrison should 'resist' it, it will be impossible any abolitionist, who had voted for the General, should therefore justly charge himself with having defeated the bill; 'for he will know it would have been just as certainly defeated without as with his having so voted; that, in fact, its defeat would be no more attributable to his vote than it would to some secret influence of the man in the moon.

In arriving at my views, it is scarce necessary to add, that I have not assumed Gen. H. to be less hostile to emancipation than Mr. Van Buren. To save words, I have admitted both to be as bad as any one chooses to have them. I ought, however, to say, I am not aware that Harrison 'stands pledged to resist' an abolition bill, should a majority of Congress pass one. I rather consider him pledged not to exercise the veto power at all, which would be consistent with his practice when Governor of Indiana. Mr. Clay avows it as a Whig measure, to take that power out of the hands of the Executive. The limitation of Harrison's service to a single term, will leave him freer to act out his views of right, than any of his predecessors can have been. But I rest no argument on these considerations.

My kind but unknown friend, who writes me, through the Liberator, from North Rochester, and signs himself E. will hardly expect an especial reply, after what I have written to yourself. I admire his disinterested devotion to the slave's cause. If my plan shall ever be carried into effect, it will be mainly through the agency of self-sacrificing men. The majority of men calling themselves abolitionists are not prepared to adopt and act upon it. They are not yet ready to abandon their party particularities, even in those instances which present opportunities for doing something for the slave. What, then, can we expect of abolitionists, when we ask them to forsake their respective parties, and inflict on themselves political disfranchisement, for an indefinite time, without presenting them with any reasonable prospect of aiding emancipation? Politically, I believe abolitionists will do little, save clapperclawing each other, and exposing their weakness to the derision of the world, until they shall have united on some such plan of action as I ventured partially to unfold in my former letter.

Affectionately yours,

GEO. BRADBURN.

P. S. Nov. 15th. I wrote the above on the evening of receiving your remarks on my former communication; but not being able to send it to you in season for the last Liberator, I relinquished the idea of publishing it. I send it now on account of finding in your last paper a fourth or fifth notice of my former letter; not willing to seem unmindful of so many attentions.

With not the slightest disposition to question my friend William B. Earle's affirmation, that my presence at the Worcester Convention would have been a 'satisfaction to his Causality,' and 'highly gratifying to his Comparison,' as well as 'furnished a very satisfactory exercise of his Benevolence,' he will pardon me for saying, that, judging from the manifestations of those faculties appearing in his article, I cannot but think it improbable, though neither my Hope nor my Marvellousness is very small, that either his his Causality, his Comparison or his Benevolence, would have removed the obfuscation of intellect under which I am charitably supposed to labor.

G. B.

Practical Fruits of New Organization.

At the late election in Massachusetts, in the 10th Congressional District, Hon. Nathaniel B. Borden, the whig candidate, had 4991 votes, and Hon. Henry Williams, the democratic candidate, had 4995 votes for representatives to Congress; and there were 73 scattering votes, which prevented a choice. The principal part of the 73 scattering votes are presumed to have been thrown for *Rev. Otis Thompson*, the candidate who was put in nomination by a convention of the New Organization party at their meeting in Freetown some time before. The nomination of Rev. Mr. Thompson, at the above meeting, was effected by the influence of *Rev.* Charles T. Torrey, who came from a *distant District* to dictate to the abolitionists of the 10th District, whom to vote for. At the above meeting, Mr. Bordon and Mr. Williams were both mentioned, and their abolition merits discussed, and were both opposed by Rev. Mr. Torrey, in a speech of considerable length. It is known that Mr. Borden in a decided and staunch abolitionist of the old school—that he is President, I believe, of the Anti-Slavery Society in Fall River, and is active in the anti-slavery cause. He is just such a man as the abolitionists can consistently vote for; yet he was rejected by new organization. Had they voted for Mr Borden, he would have been chosen. They have prevented a thorough abolitionist from being chosen member of Congress in the 10th District. They have talked loudly against Mr. Garrison's 'no-government' principles, but here they have given a practical exhibition of what they condemn in him.

Mr. Williams *professes* to be favorable to the cause of anti-slavery, but, I believe, has never joined any society, and is not active in the cause. He is attached to the democratic party, whose leaders repudiate and renounce the anti-slavery cause. Witness the National Democratic Address, put forth at Baltimore last May; also the 'address to the people of the slaveholding States, by the Democratic Republican members of Congress,' held at the city of Washington, July 20, 1840, and signed by one member from each of twelve slaveholding States; also, the language of their leading papers, the Washington Globe, the Richmond Enquirer, the Albany Argus, the Boston Post, &c. &c.

In Norton, although the society was last winter turned over to the Massachusetts Abolition Society, yet, (to their honor be it spoken,) not a man voted on the new organization ticket for member of Congress. The principal part of the abolitionists voted for Borden.

In Mansfield, *fifteen* new organization votes were cast. Rev. Amos A. Phelps lectured there a few days previous to the election, on *political action*. Is this his principle of political action, to prevent abolitionists being chosen into office? Is this *his* principle, and of *his party*, when either of the two great contending parties put up a thorough abolitionist, to vote against him and defeat his election? Will not this course drive the two parties to hate abolition more and more, and to induce them to put up candidates thoroughly opposed to our cause? Can a *reason* be given for such conduct? If this course was thoroughly carried into effect throughout the Union, not an abolitionist would get a seat in Congress. William Slade of Vermont, would not have had the opportunity to deliver his anti-slavery speech in Congress last winter. I hope, at the next trial, those abolitionists who voted on the new organization plan, as above stated, will consider the matter, and vote for Mr. Borden, as I consider him every way worthy of their undivided support.

Yours for the cause of human liberty,

ISAAC STEARNS.

NORTON, Nov. 16, 1840.

Anti-Slavery Fair at Upton, Mass.

The truly active and enterprising anti-slavery ladies of Upton have again signalized their zeal in the cause of the oppressed, by a Fair. It will be remembered that they held a very interesting and productive one last year, at which Mr. Garrison delivered an address. Their recent effort has been eminently successful. The number of active and responsible promoters of the enterprise has much increased since last year, and, of course, it has been carried through more easily and pleasantly. Perhaps I ought not to say more pleasantly; for, doubtless, the burden of exertion, though greater on some individuals, was yet altogether pleasant *then*. Had not the modesty and generosity of one of the principal actors led her to forbid my particularizing persons, I might have indulged in some commendations of the industry, skill, taste and good management of those who had the *direction* of matters; but I am permitted only to utter the language of a comprehensive and indiscriminate praise. The whole company of contributors and actors in the affair deserve the highest commendation. The Fair was holden on Wednesday evening, November 4th. An address was delivered in the meeting-house by Adin Ballou, followed with remarks by Philemon R. Russell. The congregation generally then repaired to the Town Hall, which was brilliantly lighted, and tastefully decorated with evergreen. The numerous articles for sale were suspended attractively at one end of the Hall on the ceiling, or spread out on a table running across the width of the room. Three tables of refreshment, covered with all that a healthful appetite could crave, and arranged in beautiful order, occupied all the remaining convenient space of the Hall. These tables were completely filled with ladies and gentlemen, mostly belonging to the town, who had came forward and purchased tickets for the occasion. To heighten the interest of the scene, a youthful pair were joined in wedlock by the Rev. Mr. Wood, immediately after which, the whole company participated together in their elegant repast. After supper, the central table was cleared, and the sales commenced with much spirit and good feeling. The writer, being obliged to leave in the midst of this stage of the business, and not having since heard any further particulars, is unable to report the actual results. He presumes, however, that the nett proceeds of the Fair must have equalled, if not considerably exceeded, those of last year. In conclusion, he cannot but express his cordial satisfaction with the management and good order which reigned during the whole of his opportunity for observation. He has heretofore entertained some doubts of the good moral tendency of Fairs; but cannot hesitate to express his warm approbation of the spirit and department which characterised the company on this occasion. There was gravity without austerity and cheerfulness without rudeness, and pleasant, social humor without levity. May the sisters of charity in all our towns ere long follow the worthy example set them by the Female Anti-Slavery Society in Upton. And may ten thousand thousand such rills as these become confluent in one vast river of public sentiment, which shall sweep away the abominations of slavery into everlasting oblivion.

AN EYE WITNESS.

Anti-Slavery in New-Hampshire.

On Thursday evening of last week, by request of the sterling abolitionists of the place, we lectured upon the subject of slavery in Milford, N. H. in the methodox meeting-house. It was Thanksgiving evening—cold, dark, stormy—yet we were unexpectedly cheered by the presence of a large audience. A county anti-slavery meeting was held in the same place on the succeeding day, which was also numerously attended by delegates from various towns in Hillsborough and other parts of the State. Seldom has it been our privilege to attend a more spirited, interesting or harmonious meeting. Our bros. Rogers, Foster, Pillsbury, and Chandler were present, and greatly added to the interest of the occasion by their remarks. All comments we are compelled to omit, for lack of time. The following are among the pungent and important resolutions that were adopted by the meeting:

Resolved, That the Anti-Slavery Society was originally constructed upon principles of perfect equality and justice, and any attempt to change that construction, and to new organize it, is of course a departure from these principles, and, consequently, a practical betrayal of the cause of the bleeding slave.

Resolved, That the result of the recent presidential election should convince every genuine democrat of the country, that there is no gratitude in slaveholders, and that no profession of 'southern principles' by 'northern men' can quiet slaveholding jealousy, or induce it to put confidence in any man born in the regions of even nominal liberty.

Resolved, That the Committee of the British and Foreign Anti-Slavery Society, with those delegates from this side the water who joined them, in so organizing the general anti-slavery meeting recently held in London, as to exclude a portion of the delegates, acted without authority and without right, contrary to the genius and hostile to the spirit of the great anti-slavery enterprise; and that their conduct deserves the reprehension of the friends of freedom.

Resolved, That the slave-owner of the South, and the pro-slavery man of the North, are alike implicated in the guilt of slaveholding; that both are the impenitent haters of truth and impartial justice; and that neither can be innocently recognized as the friends and followers of Jesus Christ.

Resolved, That those benevolent institutions, the professed object of which is the mental and moral improvement of the human family, and the ultimate conversion of the world, and which are yet controlled in any degree by slaveholders, or whose treasures are knowingly replenished with the unrequited toil of the slave, or the avails of the human flesh auctions of the South, are guilty of sustaining a system of depravity that is unparalleled in the history of the nations they are laboring to convert, and are therefore not only unworthy the support of the Christian community, but are, while they hold their present position, deserving of the severest condemnation.

Resolved, That the churches which anti-slavery rebukes, and pronounces unworthy of the name of Christ, and the clergymen whom it declares to be unworthy of countenance or support as religious teachers, are such, *and such only*, as connive at the existence of American slavery, or refuse to bear a faithful testimony against it.

Resolved, That slavery is a national and not a local institution; and that the whole people of the country, north as well as south, are involved in the guilt of the system, and in all its evils and dangers.

Resolved, That this Convention heartily approves of the plan lately adopted by the Board of Managers of the New-Hampshire Anti-Slavery Society for the liquidation of its debts; and that we will give it our most cheerful and liberal support.

Resolved, That those who despise colored people at the north, would at the south become slaveholders.

Resolved, That the slaveholder treats with natural and deserved contempt all the servile party politicians, who earn in his service the title of '*northern men with southern principles*,'—whether they earn that title by vetoing anti-slavery laws beforehand; or by playing cat's paw to the south in tearing to pieces the great right of petition.

Fourth Congregational Church in Abington.

Believing it to be our duty to God and man to bear testimony against the sin of slavery, and of the use of intoxicating drinks as a beverage, the Fourth Congregational Church in Abington have adopted the following resolves:

1. That we regard the enslaving of our fellow-men, or the holding of them as mere goods and chattels, to be a sin against God, and an outrage on the inestimable rights of man.

2. That we believe it to be our duty to bear testimony against the sin above specified, and to treat it in all cases as a disciplinable offence.

3. That we regard it our duty to 'remember them that are in bonds as bound with them,' and to employ every means which the law of benevolence requires, to effect their emancipation.

4. That, in the opinion of this church, it is not right for its pastor to exchange with slaveholding ministers, or with those who advocate slavery.

5. That, in the opinion of this church, its members ought not to commune with slaveholders, either by giving or receiving invitations to each other's communion table.

6. That the members of this church are bound to abstain from the use of all intoxicating liquors as a drink, either by drinking themselves, furnishing them to others, or by transporting them knowingly for the above purpose.

Abington, Oct. 22, 1840.

From the National Anti-Slavery Standard.

DISGRACEFUL CONDUCT. On Sabbath morning last, the writer of this attended the meeting of Friends in Rose street, in this city, where he was privileged to listen to a bold and faithful testimony against slavery, from the lips of THOMAS M'CLINTOCK, of Waterloo, an approved minister of the Society, and a faithful and uncompromising abolitionist. His manner was affectionate and solemn, and his language such as would naturally flow from a heart alive to the claims of suffering humanity. Will our readers believe us when we say, that this faithful messenger of divine truth was disturbed, in a Quaker assembly, by a noisy *shuffling of feet*? We assure them that such was the disgraceful fact, and that the act was several times repeated in the course of his address. Nor is such conduct much to be wondered at, when it is considered that the most prominent minister in the meeting is in the habit of denouncing, not only anti-slavery, but temperance societies, in the most reproachful terms, in his public communications. This rude pro-slavery demonstration was made, however, by a small portion of the assembly, and will meet the disapprobation of many who are not abolitionists. If the young men who thus disgraced themselves had not been nursed in a pro-slavery atmosphere at home, and felt themselves sustained by the opposition to the anti-slavery enterprise, which generally prevails in the meeting, they would not thus have presumed to disturb the 'quiet' of their fellow-worshippers.

Ceasus of Baltimore.—We learn from N. Snider, Esq., Marshal, that the census of the city of Baltimore has been completed, and that the total population is 101,493 souls—being an increase of 20,865 since 1830.—*Balt. Am.*

The Hermitage, Gen. Jackson's place of residence, gives 104 votes for Harrison, and 29 for Van Buren.

☞ It is seldom that we find so candid and dispassionate an article as the following, in any newspaper or review in the land

From the Western Messenger.

New-England Non-Resistance Society.

The American Peace Society has been in existence many years, and has included among its members many of the best men of our nation and some of foreign countries. Its object is to prevent war between nations, and give to bodies of men those principles of peace, and to make them act upon those rules of common sense that govern most men in their ordinary intercourse. How far they have effected their object, is not to be discussed here: suffice it to say now, that we believe that war is much more unpopular throughout the civilized world than it was a quarter of a century ago—that the military spirit is now almost extinct in our own country, and that it would be impossible now to goad a nation to arm itself and spill another's blood, on such grounds as would formerly have excited them to madness and murder.

The Peace Society claims to have produced this change in popular sentiment; and doubtless they have had their share in producing it. Some few members of the Society have been very industrious in their work of love. Their periodicals, the Advocate of Peace, and other occasional publications, have been beautifully, but not powerfully sustained. Throughout all these runs a spirit of gentleness and love; but there is a lack of a bold denunciation of the spirit of anger and selfishness whence first arises the germ of war. We were forbidden to draw the sword upon our brothers of another nation—yet we could be angry with our own neighbor. But notwithstanding these deficiencies, this Society has wrought a wonderful and admirable work. They have done much good in their day. We love their spirit—we honor their cause—we will at all times lend them our little aid, and give them our warmest sympathy.

In the summer of 1838, several individuals in N. England, thinking that the Peace Society had stopped short of the true object of their principles, and that a higher purpose should be tried, called a Convention in Boston to discuss and fully and efficiently adopt the true principles of peace, as they are taught by our Saviour. The Peace Society, as such, had no hand in the getting up or in the proceedings of this Convention. It emanated from and was composed of those whom we call sometimes, reproachfully, the ultras of the Society, and of others, who, from the feebleness of the Society's action, or its low aim, had never joined it, but whose souls burned a more faithful obedience to the law of love.

These and others met, and continued in session at Boston three days—the 18th, 19th and 20th September, 1838. In the Convention, men and women spoke and acted equally, considering that, not physical power, but souls should be recognized; for God hath given both the same law and the same immortal destiny. Nevertheless, several men were offended that women should sit and debate with them, and withdrew themselves from the assembly. The others proceeded to the business of their meeting with all the zeal of reformers, and a sincerity becoming a true devotion to their purpose.

The first resolution is significant of their whole plan:

'Resolved, that human life is inviolable, and can never be taken by individuals or nations, without committing sin against God.'

After adopting this and other resolutions against war, blood-shed, bearing arms, forcible governments, &c., they resolved themselves into the 'New-England Non-Resistance Society,' adopted a Constitution and Declaration of Sentiments, from which we make a few extracts.

[Here the Messenger quotes very copiously from the Declaration of Sentiments and the Constitution of the Non-Resistance Society.]

We have purposely allowed this Society to speak for itself. We think so new and important a movement in the moral world should be fully understood, and that no garbled extracts from its own explanations, and no taunts nor misrepresentations of its enemies should convey to men's minds the knowledge of its character.

One would suppose that a doctrine so mild and peaceful, so full of love and of abhorrence of injury, would have been hailed with gladness, in this warring and distressed world—and that, where so many complain of persecution, in some way or other, or of suffering from the organization of society, men would have rejoiced in any offered means of relief: and especially when that means purports to be founded on the very gospel of our Saviour, and on the holiest affections of our own hearts. But far otherwise has this messenger of peace been received. Instead of giving it the cordial hand of brotherly welcome, most papers, and particularly the religious journals, have either shrunk from it, as a polluting thing, or have noticed it with jeers and bitterness. Some have only given it taunting epithets, as 'millennium of rogues, 'pandamonium paradise,' &c. Others have shown to their readers nothing but the errors of the sect. Few have generously and manfully told the whole truth concerning it.

This Society, composed of but a handful of individuals, gathered in a remote but bright corner of our nation, has taken hold of its work in good earnest, and its members seem to understand both the material upon which they are to operate, and the means by which they are to effect their purpose. We know them to be men and women of pure hearts and intelligent understandings. They are aware how much opprobrium will be thrown upon them by the proud and the timid, who are afraid to follow meekness, lest the world should call them cowards. They are conscious how few they can get even to examine their doctrine, and how much it must be known to men only through the condemnations and taunts of its enemies.

With these obstacles before them, they have gone resolutely onward, and published the *Non-Resistant*, a semi-monthly paper, and several tracts for the diffusion of their principles. How widely their journal is circulated we know not—nor how many it has converted to their faith. We do not look for a great party to join them. They may always be a small and despised number, every where spoken against; yet we believe the cause of love and peace will gain much by their exertions. Though they may persuade but few to openly espouse their doctrine, yet they will very materially influence and modify the sentiments of those who oppose or are ashamed of them.

For ourselves, we do not sign their Constitution, nor admit all of their principles. We believe with them that the law of love and the power of persuasion should take the place of violence; that it is better to feed our enemy than to injure him: for, in so doing, we fulfil our Saviour's command. But we see no inconsistency in government and the courts of law, with these principles. These are indeed abused and perverted to selfish ends—but, when righteously administered, they are productive of great good to mankind. The one is the bond of public union, and the centre of common interests; the other is the settler of doubts; and, when they look only to the happiness and improvement of the people, whose agents they are, they militate with no law of Christianity.

We find other doctrines equally objectionable in the *Non-Resistant:* but this we expect from sanguine man, starting with a new and untried principle, the power of which is yet to be tested, in its application to the actions and conversations of a tempted and a busy life.

We do not see that these non-resistants, who reject the arm of the flesh, are yet always willing to forego the sword of the spirit. They cannot always rise above the frailties of our nature, and show an imperturbable sweetness of temper. They fight most lustily with spiritual weapons, and deal in epithets and vituperations, and inflict wounds upon the souls of their enemies, with as much skill and energy as the fleshly warrior, with his steel and powder, can injure their bodies.

Yet, with all their faults, we deem these non-resistants true co-adjutors in the Christian reform. We bid them welcome to their place in the vineyard of Christ. They have their missions to fulfil; and, so far as they are faithful to their purpose, and recommend themselves to us, we shall ourselves profit by their teaching; and our readers shall enjoy the fruits of their labors. But, in as far as they wander from their true principle of peace and love, and send forth error to misguide, we will be faithful to our trust, and warn them of their mistake, and caution the world against them. E. J.

The Buffalo Times says: It is rumored that during the election in Lockport a row took place, of such a serious nature as to call for the militia, who fired upon the rioters, and three Irishmen were shot dead.

The Albany Argus makes Seward's majority in the State, 5668; which is 6500 or 7000 below the whig majority on the electoral ticket.

SUMMARY OF NEWS.

Electoral Votes Ascertained.

States.	*Harrison.*	*Van Buren.*
Ohio,	21 electoral votes.	
Connecticut,	8	
New Hampshire,		7
Rhode Island,	4	
New Jersey,	8	
Maryland,	10	
Virginia,		23
New York,	42	
Georgia,	11	
Indiana,	9	
Kentucky,	15	
Pennsylvania,	30	
Massachusetts,	14	
Delaware,	3	
Michigan,	3	
Vermont,	7	
Maine,	10	
Tennessee,	15	
Louisiana,	5	
Missouri,		4
	215	34

Necessary to a choice, 148.

PENNSYLVANIA. The complete official vote of Pennsylvania at the recent Presidential election is as follows:

Harrison,	144,019
Van Buren,	143,676
Whig maj. in the State,	343
Abolition vote, about 350.	

LEGISLATURE. Not a single Van Buren man is elected in Delaware. The Union is challenged for a parallel. The Legislature will stand thus:

	H.	V. B.
House of Representatives,	21	—
Senate,	5	4
Whig majority on joint ballot,	22	

CENSUS OF DELAWARE. Delaware is the first State of which we have a complete census. The following we find in the Wilmington Gazette. It will be seen that the increase in ten years is but 1368.

	1830.	1840.
Newcastle county,	20,710	33,118
Kent,	19,911	19,858
Sussex,	27,118	25,131
	76,739	78,107

POPULATION OF BOSTON. The State census taken in June last, represents the population of the city to be 83,979; while the United States census taken in June last, swells the whole number to 93,452. This difference arises from the inmates of the hospital; State Paupers, and seamen being omitted in the State census. In ward 2, the great resort of sailors, the U. S. enumeration exceeds that of the State by 8,457. In consequence of neglecting to enumerate the sea-faring men in ward 2, the city loses four representatives for the next ten years.—*Traveller.*

Horrible Outrage at the Polls!! We learn from a passenger who came in the cars from Lancaster last evening, that Cameron's infamous blood-hounds attacked R. W. Middleton, Esq. the independent editor of the Lancaster Examiner, while at the polls, knocked him down, jumped upon him and cut his face in the most horrible manner: the flesh was cut nearly off both sides of his face, and left his cheek and jaw bones nearly bare! Three physicians were in attendance, and fears were entertained for his safety. All this for daring to question the public acts of that greatest of ruffians and most infamous of men, James Cameron! When will this desperado meet the punishment which his crimes deserve! It is the duty of every citizen to help to bring this wretch to justice. —*Harrisburg Chronicle.*

BRUTAL OUTRAGE. In Baltimore, on Monday night, as a young gentleman, named Dallman, was returning home between eleven and twelve o'clock, he encountered a riotous group at the corner of Baltimore and Liberty streets, and was asked if he was not a whig. Being under age and not entitled to a vote, he said he was nothing, and endeavored to pass on. Upon this he was attacked and severely wounded by a cut under the eye, which severed the lachrymal duct and inflicted an injury which may prove very serious. Dr. Formerden was called to the sufferer about 12 o'clock, and though aided by skillful hands, Mr. D. experienced much pain from this wanton outrage.

OPELOUSAS, Oct. 24.—*Insurrection Prevented.* We learn by a gentleman just from the parish of St. Martin, that a plot has been discovered among slaves of that parish for an insurrection. Ten have been arrested on the information of a negro woman, wife of one of the leaders. The chief, on being apprehended, hung himself with his handkerchief. It is said that two white men are concerned with them, and were to have furnished them with arms, at a place in the rear of St. Martinsville, called the Big Woods. Those who have been arrested are to be tried in a few days, when it is hoped further information will be elicited, calculated to lead to the detection of the inhuman whites who are said to be at the head of this infernal plot.—*Natchez Gazette.*

ITEMS.

A disgraceful scene took place in Baltimore on the evening after the late election. One row at the Eutaw House, windows broken, and a police officer nearly killed. Another opposite the Patriot office. Various missiles were used, and the Mayor wounded. There was a small affair in Haverhill. The Ægis says, our candidate for Congress in that region in some respects imitated our 'army in Flanders.'

CRIME AND SUICIDE. Dr. Daniel or David Tenney, strangled himself in jail on Saturday afternoon. He was arrested by constable Shute, while on his way to the Lowell cars, with a bundle of goods, stolen from the store of Messrs. Stetson & Co. It is supposed that he committed the deed immediately after he was locked up in the cell.—*Post.*

AN OLD MAN. A venerable negro, named Thomas Prince, who lived at No. 82 E. Broadway, died yesterday at his house, aged 111 years. He was a very smart old man, and no longer ago than Thursday walked down town and back with perfect ease, and about as quick as a man in the prime of life. He died about 2 o'clock yesterday, suddenly, but undoubtedly from old age.—*N. Y. Tattler.*

DESPERATE VILLANY. The Stamford, (Conn.) Sentinel states that a desperate attempt was made last week to burn the town hall, in that village, while it was occupied by a political convention. The meeting was just organized, when smoke began to come up through the seams of the floor. Fire is supposed to have been communicated through a hole in the floor.

EDGEFIELD, Nov. 5.—FATAL AFFRAY. A sudden rencountre occurred in the streets of this village, Friday evening last, between Mr. Thomas R. Bird and Col Louis T. Wingfall, in the course of which pistols were mutually discharged. One of the shots inflicted a mortal wound upon the former of these young gentlemen, of which he died Sunday morning.

CURIOUS SENTENCE. A slave in Louisiana was a few days ago tried for an assault with the shedding of blood. The jury, after a consultation of three hours, found him guilty, and sentenced him to receive 29 lashes immediately, 29 more in eight days, and to wear an iron chain around his neck, and an iron chain around his leg in his master's service, for four years.

ACCIDENT. We regret to learn that the Hon. Leverett Saltonstall, of Salem, had his arm badly injured this afternoon, on the Salem railroad. The door of one of the baggage cars had been carelessly left open, and as the train of cars passed it on the opposite track, the side of the car in which Mr. Saltonstall was sitting was driven in with much violence.—*Eve. Gazette.*

A Sailor's notion of a Sermon. A Nantucket sailor was asked to give an opinion of a sermon to which he had just listened. He said it was a handsome sermon, but he would have liked it much better if it had stuck the harpoon into the conscience of the sinner.

Sharp and Round Sermons. On the day of Pentecost (says Mr. Knill) multitudes were pricked to the heart. But what pricked them? The arrows which were in Peter's sermon. These arrows were sharp—not round. Oh, I am terribly put out when I hear a round sermon.

John Van Buren, V. B. is elected to Congress in the 7th district of this State, comprising the counties of Ulster and Sullivan. This gives the administration party a nett gain of two, and makes the delegation stand—Whigs 19, Van Buren 21.—*Jour. of Com.*

Mr. George, the keeper of the Lights on Plum Island, writes us that one hundred feet of the Island upon an average, has washed away since the late storm commenced.—*Newburyport Her.*

A blacksmith of Cleveland, named Raiorden, was kicked on the head while shoeing a horse, on Monday last, and was killed. A wife and three children mourn the sudden bereavement.

☞ We earnestly call upon our delinquent subscribers to read the following appeal, and remit to us what they owe by the earliest opportunity.—EDITOR.

TO THE SUBSCRIBERS OF THE LIBERATOR.

This is the season of the year when fewer subscriptions are paid than any other.

Our receipts to the first of October have only been sufficient to meet the current expenses, and the amount from the subscription list alone has not been sufficient for them. Friends to the Liberator have generally given donations over and above their subscriptions.

There is more than enough due from the subscribers to pay all the debts of the Liberator.

The paper-maker, the compositors, the press-man, the editor must have their wages, and we have not, on account of the delinquencies, money to pay them.

Will those indebted consider this *expose* of our affairs, and immediately make their remittances?

Our city subscribers will, we trust, call at our office, and settle their bills.

We assure one and all, that our wants are pressing, and claim immediate and efficient attention.

BOSTON, Nov. 3, 1840. THE AGENT.

Notice to Delinquent Subscribers.

The Committee on the pecuniary concerns of the Liberator give notice that they shall shortly send a bill to every delinquent subscriber. Those who are in arrear more than one year, will be struck from the subscription list, unless payment be made within three weeks from the time of sending the bill. If any subscriber, who has paid, should find that his paper is discontinued, under the above arrangement, he is requested to give immediate notice of the mistake by mail, to Oliver Johnson, Boston.

FRANCIS JACKSON,
ELLIS GRAY LORING,
SAMUEL PHILBRICK,
WILLIAM BASSETT,
EDMUND QUINCY,
} *Committee.*

Boston, Nov. 3, 1840.

DIED—At Providence, R. I., of typhus fever, on Sunday morning, Nov. 8th, in the 67th year of his age, Crawford Reid, senr. formerly of Paisley, Scotland, but a resident of Rhode Island for the last twelve years. He lived in the town of Paisley for about 30 years, and was there extensively known and esteemed as an honest man, and an unostentatious, sincere and devoted Christian. He was also an uncompromising abolitionist; and since coming to this country, has considered it his duty to bear a testimony against the corrupt state of the present existing church and ministry, by separating himself from them. His memory will long be cherished as an affectionate husband and parent, and a kind friend. But,

'How loved, how honored once avails thee not,
To whom related, or by whom begot;
A heap of dust alone remains of thee—
'Tis all thou art, and all we all shall be.'

NOTICES.

BRISTOL DISTRICT, ON HAND!

The friends of Independent Anti-Slavery Nominations in District No. 10, are requested to meet in TAUNTON, Tuesday, Dec. 1st, at 10 o'clock, A. M., to make arrangements for the NEXT TRIAL. Let each town send twice as many delegates, or volunteers, as it is entitled to send Representatives to the General Court this year. C. C. NICHOLS,

Chairman of District Com.

Freetown, Nov. 18, 1840.

LECTURES ON ORATORY

☞ PROF. BRONSON will commence a popular course of LECTURES ON ORATORY, in the Marlboro' Chapel, on MONDAY EVENING, at 7 o'clock, and continue each succeeding Monday evening; condensing his TEN Lectures into SIX; interspersed with Recitations from some of the principal Poets and Orators of the world. In many respects, this Course will differ from the former one, embracing, however, all the principles of his system, rhetorically applied.

Single Season Tickets, $1; Triple do do, for two Ladies and a Gentleman, $2; Family do do, for five of its members, $3. May be obtained at the principal Book-stores.

P. S. Admission for one evening, 25 cents.

N. B. Mr. Bronson's stay in the city is limited. He will open day classes on TUESDAY, Nov. 24th, and all who intend to take Lessons will please enter their names as soon as convenient, at the Marlboro' Hotel.

ANNUAL MEETING OF THE R. I. ANTI-SLAVERY SOCIETY.

The fifth anniversary of the Rhode-Island Anti-Slavery Society will be held at Providence on Tuesday and Wednesday, 24th and 25th of November next, in Masonic Hall, commencing at 10 o'clock, A. M. It is hoped that there will be a representation from all parts of the State, in numbers sufficient to show that our holy cause is not 'dying away,' and that, however high political excitement may run, there are at least a host of Rhode Islanders who will never sacrifice the cause of the slave to that of party.

Friends of the cause from other States are earnestly invited to meet with us.

GEORGE L. CLARK,
WILLIAM APLIN,
JOSEPH SISSON, Jr.
} *Committee of Arrangements.*

Providence, Oct. 20, 1840.

HATHAWAY AND UNION COOKING STOVES, &c. &c.

STEPHEN BATES, Nos. 14 and 15 Dock Square, has for sale—

Hathaway Hot Air Cooking Stoves,		
Union & Premium	do	do
Boyce's	do	do
Experiment	do	do
Lady's Hill pot,	do	do
James'	do	do
Six plate Stoves,		
Two Funnel Parlor,	do	

Fire Frames, Oven and Boiler Mouths, Ash pit Doors, Taunton Hollow Ware Cauldrons, New-York Parlor Grates, Cast Iron Sinks, elegant Steel Fire Sets, &c.

Also, an assortment of Doric and Minerva Fire Places, improved—the best Stove for burning coal in use. Nov. 20.

FREE DRY GOODS.

CALICOES.
Bleached and unbleached Muslins.
do do Canton Flannel.
Apron Check, and Colored Muslins.
Printed and Plain Pongees.
Bleached, unbleached, mixed, and lead colored Knitting Cotton.
Cotton and Linen Table Diaper.
White Grass Cloth.
Wicking and Cotton Laps.
Fine Linen Thread.
Superfine Bed Ticking, 4-4 wide.
Cotton Pantaloon Stuffs.
Men's and Women's Cotton Hose.
Twilled Muslins.
Also a variety of SILK, LINEN, and WOOLLEN GOODS, Wholesale or Retail.

CHARLES WISE,
North West Cor. of Arch and Fifth sts.

N. B. Persons from a distance, wishing any of the above Goods, can have them sent, by forwar

POETRY.

FREEDOM.

BY DR. WATTS, 1697.

I.

Tempt me no more. My soul can ne'er comport
With the gay slaveries of a court;
I've an aversion to those charms,
And hug dear LIBERTY in both mine arms.
Go, vassal-souls, go, cringe and wait,
And dance attendance at Honorio's gate,
Then run in troops before him to compose his state;
Move as he moves; and when he loiters, stand;
You're but the shadows of a man:—
Bend when he speaks; and kiss the ground;
Go, catch th' impertinence of sound;
Adore the follies of the great;
Wait till he smiles: but lo, the idol frown'd,
And drove them to their fate.

II.

Thus base-born minds: but as for me,
I can and will be free:
Like a strong mountain or some stately tree,
My soul grows firm upright,
And as I stand, and as I go,
It keeps my body so:
No, I can never part with my creation right;
Let slaves and asses stoop and bow,
I cannot make this iron knee
Bend to a meaner pow'r than that which formed it free.

III.

Thus my bold harp profusely play'd
Pindarical; then on a branchy shade
I hung my harp aloft, myself beneath it laid.
Nature, that listened to my strain,
Resum'd the theme, and acted it again.
Sudden rose a whirling wind,
Swelling like Honorio proud,
Around the straws and feathers crowd.
Types of a slavish mind;
Upwards the stormy forces rise,
The dust flies up and climbs the skies,
And as the tempest fell, th' obedient vapors sunk:
Again it roars with bellowing sound,
The meaner plants that grew around,
The willow, and the asp, trembled and kiss'd the ground;
Hard by there stood the iron trunk
Of an old oak, and all the storms defied;
In vain the winds their forces tried,
In vain they roar'd; the iron oak
Bow'd only to the heav'nly thunder's stroke.

A RETROSPECT.

Suggested while attending the great meeting at Exeter Hall, July 6th, when DANIEL O'CONNELL, Esq. gave his testimony in favor of teetotalism.

I stood amidst the vast assembled throng,
With glowing heart and moistened eye:
While shouts of triumph, deep and strong,
Proclaimed the hour of victory nigh.
Myriads of hands were reared on high
To aid the mighty temperance plan;
Myriads of voices raised the cry
Of 'Peace on earth, good-will to man,'
The great in name and fame were there,
Our toils, our hopes, our joys to share.

'Twas a glorious scene! yet one proud thought
Claimed precedence within my mind—
Who were the instruments that wrought
This mighty change among mankind?
Did grandeur's sons, with thought refin'd,
Seek to redeem our nation's shame?
Did studious sages wisely find
Means the inebriate to reclaim?
Did rank, and wealth, and power combine
To plan and aid this great design?

No! it had nobler birth! From hearts it sprung,
Baptized with truth's celestial fire;
A hallow'd zeal their courage strung,
And bade their ardent minds aspire
To cope with Britain's sin and custom dire.
Of low estate and few, yet firm they trod
Duty's stern path, while every pure desire
Attested true nobility received from God!
What though their brows were dew'd with toil,
These were the bravest sons of Britain's soil!

Oh, who can paint the labors, hopes and fears,
That oft this band of true reformers tried?
What words describe the hatred fierce—the leers
Of hissing ridicule that dared deride,
And, backed by sordid scoffs, their plans defied?
In vain, malignant selfishness! in vain
Were all your bitter shafts so sternly ply'd!
They fell on 'hearts of oak,' like summer rain
From gathering clouds, whose threat'ning gloom
Bears richest blessings in their teeming womb.

SUMMER'S GONE.

BY MRS. NORTON.

Hark, through the dim woods dying,
With a moan,
Faintly the winds are sighing—
Summer's gone!
There, when my bruised heart feeleth,
And the pale moon her face revealeth,
Darkly my footstep stealeth,
To weep alone!
Hour after hour I wander
By men unseen—
And sadly my young thoughts ponder,
On what hath been;
Summer's gone.

There in our own green bowers,
Long ago,
Our path through the tangled flowers,
Treading slow,
Oft hand in hand entwining—
Oft side by side reclining—
We've watched in its crimson shining
The sunset glow:
Dimly the sun now burneth
For me alone—
Spring after spring returneth,
Thou art gone;
Summer's gone.

Still on my warm cheek playeth
The restless breeze;
Still in its freshness stayeth
Between the trees;
Still the blue streamlet gusheth—
Still the proud river rusheth—
Still the calm silence husheth
The heart's disease:
But who shall bring our meetings
Back again?
What shall recall thy greetings—
Loved in vain?
Summer's gone.

THE TRANQUIL MIND.

BY WALLER.

The seas are quiet, when the winds are o'er—
So calm are we, when passions are no more:
For then we know, how vain it was to boast
Of fleeting things, so certain to be lost.

Clouds of affection from our younger eyes
Conceal that emptiness that age descries;
The soul's dark cottage battered and decayed,
Lets in new light, thro' chinks that time has made.

Stronger by weakness, wiser, men become,
As they draw near to their eternal home;
Leaving the old, both worlds at once they view,
That stand upon the threshold of the new.

KINDNESS.

In every breast, however rude,
There is a glow of love—
A latent spark of gratitude,
That words of kindness move.

NON-RESISTANCE.

To Wm. Goodell--Military Government.

PHILADELPHIA, Sept. 10, 1840.

DEAR BROTHER:

By military government, I mean a government whose existence and exccution depend on military power.

The government of the United States is a military government. *Proof.* It originated in a military revolution: this was its *mother.* It asserts the right of military revolution to be inalienable in the people. The law-making and military powers are inseparably connected in Congress. 'Congress shall have power to declare WAR, grant letters of marque and reprisal, raise and support armies to provide and maintain a navy, call forth the militia to execute the laws, suppress insurrections, and repel invasions—to organize, arm and discipline the militia—Congress shall protect each of the States against invasion, and against domestic violence.' (Constitutioh of U. States.) The supreme executive office is a military office, and every executive officer, from the President down to the constable, is vested with military power—is, virtually, a military officer. 'The President shall be commander-in-chief of the army and navy,' and commission the military officers. Every law must be executed, if resisted, by military power; and the whole nation is but a military encampment or army (so regarded by the government) to be called out in martial array, 'to execute the laws, suppress insurrections, and repel invasions.' Military power is the constituent element of its existence and execution. The avowed object of the government is—*military protection.* Those who formed it claimed the right of military defence for themselves, and they made this power the *sine qua non* of its existence and administration.* This government, as *now* constituted, could no more exist without military power, than human life could exist without air and heat.

Admitting that this government is what it claims to be and what its theory and practice prove it to be, a *military* government; could you or any other man, as a Christian, be a citizen or member of it, and aid in its execution? Can you acknowledge yourself a member of it, and aid in its management and execution, and say—'For me to live is Christ?' Impossible, with your present views of the innate sinfulness and horror of military power.

But you say—'God created me a citizen of the United States, and made me a member of this government, and I might as well try to break the bond that binds me to the human family on the pretext that all men are depraved, as to try to get rid of my responsibilities as an *American citizen* on the ground that my fellow-citizens are wrong in establishing the military or slave power.' (Union Herald, July, 1840.)

Suppose you had been born in a piratical ship, among pirates, and under a piratical government. You are brought up, live and die there. True, you were born *in* a piratical ship, *among* pirates, and *under* a piratical government. But will this justify you in taking part in executing that piratical government, and living a pirate? God made you an inhabitant of that ship. Did he make you a PIRATE? In the same sense that he made you a member of this military government: and the circumstance of birth will no more justify you in one case than in the other. On the same principle, he that is born in a community and under a government of robbers, or idolaters, might justify himself for being a robber or an idolater.

But you say—'I did not assent to the regulation that clothes the government with military power.' (Union Herald.) What then? Do you not identify yourself with this military government? Do you not help those who do 'assent to that regulation,' elect military men to military offices? yea; do you not consent to hold military office yourself, if need be? You do. What do you say to the pirate? He tells you he does not 'assent to the regulation that clothes the government with' piratical 'power.' Yet you see him consenting to stand at the head of the government, *as it is,* and helping to elect others to execute it who, as he knows, are willing to be vested with piratical power, and to come under an oath to use that power in certain cases. Yet he says—'I sanction not the piratical power by voting for a man to be President of that piratical government, so long as I maintain a public testimony against that power'—though I do vote for a man who, as I know at the time, thinks it right to wield piratical power, and is willing himself to wield it, and intends to do it, in given circumstances. Would you excuse him? Would you not account him a pirate? So when you identify yourself with a military government, formed for military protection—'to establish justice, insure domestic tranquillity, provide for the common defence, and promote the general welfare,' by military power—by converting the nation, virtually, into one great military encampment; and when you help to elect men to the military offices of this military government, who, as you know, think it right to use military power and *will* use it should an occasion, (for instance, to shoot down the slaves if they try to get liberty by arms, as our fathers did,) such as is specified in the constitution, occur, you do, in fact, become a *military* man—a *warrior,* as really so. as, in the supposed case, the man becomes a *pirate.* And according to your own definition—what is the difference between a warrior and an Algerine corsair? In your own language I ask—'IN WHAT RESPECTS DOES THE MILITARY COMMANDER (or the warrior, or commander-in-chief of the army and navy) DIFFER FROM THE AUTHORIZED COMMANDER OF A LETTER OF MARQUE AND REPRISAL, OR THE PIRATE COMMISSIONED BY THE GOVERNMENT OF ALGIERS?' NONE, as respects the nature of his commission and his office. You might as well say that God made those, born under the Algerine government, *pirates;* those, born in China, *idolaters;* and those, born in Constantinople, *Mahometans,* and justify them on this account, as to say that God made you a member of this government, and on that account excuse yourself for being a warrior. The drunkard says it is wicked to get drunk, and continues to drink; the slaveholder, it is wrong to steal men, and continues to steal; the liar, it is a sin to lie, and continues to lie. Would you excuse them? But they bear testimony against the sins they commit. Why not excuse them? But you say—'God ordained *civil* government, not *military*—and God created me a member of *civil* government, not *military.*' Then it is certain God never 'ordained the government of the United States'—nor did he ever create any one a member of it. Nor can you, if what *you* say about military power be true, become a member of that government, fill its military offices, or help elect its military officers, without great and manifest guilt.

The question is not, whether a '*civil* government is (*approvingly*) ordained of God,' and whether you are born a citizen of a *civil* government. If by *civil* you mean *christian,* I do believe God has instituted a *christian* government, and that we are all born members of a *christian* government—i. e. a government sanctioned by *Christianity.* Then the only point to settle is—what *power* does this *Christian* government give to man over man?

But the question now is, does God approvingly ordain a *military* government?—governments that cannot exist without military power? Are men *created* members of such governments? Is it right for men to identify themselves with military governments? Believing as we both do respecting military power, we must answer NO to all these questions.

Then, assuming, as I am compelled to do, from its theory and practice, that this is a military government, it follows that God never approvingly ordained this government, that you could not have been born a member of it, that you cannot identify yourself with it without guilt, that you cannot be its military chieftain, nor help elect J. G. Birney to that office, without a violation of your own avowed principles.

Thy brother,
H. C. WRIGHT.

* *A well regulated militia being necessary* to the security of a *free* State—the right of the people to keep and bear arms shall not be infringed. (Con. Art. 2d, Amendments.)

THE FLORIDA WAR. The editor of the New England Farmer (Rev. H. Colman) has the following just and true remarks on the late attack by the Florida Indians on Key West, and the cruel destruction of many of the inhabitants.

'This Indian warfare is horrible. The savages give no quarter. How, upon any principle of human nature, can it be expected to be otherwise? We have robbed and defrauded them. We carried among them the two greatest of curses, the small pox and whiskey. Whole tribes, as Catlin says, have fallen at the contaminating touch of the white man. We have undertaken to teach them what we call Christianity—a matter in which we seem to be poorly instructed ourselves—and the arts of civilization; and when they had made some progress, then we coveted their green fields and golden crops, and have driven them, when the most atrocious frauds failed us, at the point of the bayonet, from their homes and the sepulchres of their fathers. Now we are hunting them with blood-hounds; and they perceive that the hour of their utter extermination has arrived. What have we not to expect from savages in the last gasp of their death-struggle! We have a friend who crossed the country with a party of twenty persons from the mouth of the Missouri to the mouth of the Columbia river. He was six months among the Indians, without seeing a white man, save those of his own party. In the whole time he says his quiet was never menaced, nor his life in danger but once, and this from a tribe at war with those among whom he was. He found nothing but kindness and fidelity. Our opinions of human nature are not exalted; yet, after all, we believe that there is something in the heart of man, however tawny his skin, which always responds to generosity and kindness, honor and justice, when they have not been outraged and violated; and therefore we believe that for most of the Indian wars in which our country has been so often up to the elbows in blood, the guilty responsibility rests upon ourselves.

MISCELLANY.

CASE OF SUPPOSED KIDNAPPING. A short time since, a small schooner arrived at Norfolk, having on board, in addition to the regular crew, three negroes, all being from some town in Delaware. On Tuesday, the captain of the schooner, and a white man, a hand on board, took passage in the steamboat Patrick Henry, Captain Buckman, for this place, having the negroes in charge. On their way up, they attempted to sell the negroes, and some suspicious circumstances being discovered, the negroes were interrogated, and they stated that these men had purchased them out of a jail in Delaware for jail fees—they being sold to service for a short time. That they were taken on board the schooner, and there closely confined for three days, with nothing scarcely to eat: and that the men who were endeavoring to sell them had no claim upon them other than for a term of service. On the other hand, the men who had them in charge assert that they bought them regularly, and paid $300 each for them, and they produced papers, we believe, to prove this. The papers may be forgeries, but at all events they are not properly drawn. The negroes are said to have presented a most miserable and emaciated appearance. Under the circumstances of the case, Capt. Buckham kept the Patrick Henry in the river two hours, until the police could be informed of the facts, and take the parties into custody. They were all committed by his honor, the Mayor.—*Baltimore Paper.*

Mr. O'Connell and the French. The editor of the Kerry (Ireland) Examiner has been favored by a friend with the perusal of a letter from Paris, from which he makes the fallowing extract:

'We are full of the hero of Ireland here; not a word passes his all-persuading lips that is not echoed with sympathy by French journalists. Would that the hero of emancipation, and the future one of repeal, were to come for a few months to France! More splendid triumphs never would have been witnessed than his entry into Paris, Lyons, &c., not a man (the memory of Napoleon excepted) would compete with O'Connell in the minds of Frenchmen both high and low. Here the members of the literary institutions speak of him with the most enthusiastic feelings, and the clergy are not a little lavish in his praise. I intend as soon as possible soliciting the honor of becoming a member of the Repeal Association, and will get, if I can, all the Irishmen I know in France to contribute hand and heart to the mighty work.'

'The Dukery' is about to lose one of its most splendid ornaments, by the dismantling of the mansion of Worksop Manor, late the property of the Duke of Norfolk, who, about two years since sold his noble domain for 380,000l. to his adjoining neighbor, the Duke of Newcastle, being desirous of adding largely to his fine property in Sussex. The noble owner of Clumber, by the union of the two, now possesses one of the finest estates in the kingdom; it extends about twenty miles in length, and will give him entire command of the county; as, however, the residence at Clumber, only four miles distant, has been the family seat of the Dukes of Newcastle for ages, it was wisely determined, though in truth a species of sacrilege, to raze to the ground its neighbor of Worksop, of the regal magnificence of which some idea may be formed by the fact, that its original cost exceeded 300,000l. It is stated that about twelve years since the roof cost exceeded 30,000l. and that the quality of lead exceeds 250 tons; the stone used in the erection of the mansion is estimated to be the value of 30,000l., and the oak timber of half that amount; the chimney-pieces have been considered worth 15,000l.; there are also two-hundred plate-glass windows, and nearly as many solid mahogany doors in the mansion.—*English paper.*

CONDITION OF GLASGOW. Thirty thousand Irish and Highlanders are said, according to the description of Dr. Cowan, to 'wallow in filth, crime and wretchedness, in the cellars and wynds of this great commercial city.' From ten to twenty persons, of both sexes, lie huddled together, in their rags and filth on the floor, each night. The cellars are beer and spirit shops.

Multitudes of the younger girls, says Mr. Symonds, applied to Capt. Miller, the head of the Glasgow police, to rescue them from these scenes, to which they were driven by sheer want. A year or two served to harden and hurry them, from drunkenness, vice and disease, to an early grave.

In 1837, 21,800 persons had fever in Glasgow.

The Registrar-General states that he has seen, in one small garret, the husband sick of a typhus; a sick child laid across a sick man's bed; two others sleeping under the bed; the two window recesses let to two Irish lodgers at sixpence a week, as resting places for the night; the wife, a young healthy woman, lying in the same bed with her sick husband at night, and supporting the family by taking in washing, which was hung across the room to dry—the parish authorities having forbidden the exposition of linen out of the windows!—*London Quarterly Review of July.*

Condition of the Laboring Classes in Great Britain.—According to the Journal of the Statistical Society of January, 1840, there are in Liverpool 7862 inhabited cellars, damp, dark, dirty, and ill ventilated; and these lodge 39,300 of the working classes. In Manchester, of 132,232 work-people, 14,960 live in cellars. At Bury, one-third of the working classes are so badly off, that in 773 houses, one bed serves for four persons; in 207, one for five; and in 78, one for six human beings; and in Bristol, forty-six out of every hundred of the working classes, have but one room for a family.

The Marquis of Waterford's Fox-Hounds. His lordship has no less than ninety couple of hounds, huntsman, and three whippers, forty-seven first rate horses, and an immense establishment, which is to take up its head-quarters at Rockwell, where a number of artisans are hard at work, under the direction of Mr. Tinsley, to complete the arrangements by the 1st of October. Stabling is likewise building at New Inn, or, rather, New Melton, for fifty horses, to accommodate the numerous visiters from all parts of the empire.

Expense of a Pack of Fox Hounds. Four thousand pounds a year is the sum. It is well known that one celebrated sportsman, lately deceased, was the owner of fox-hounds for fifty-seven years; here has been the sum of two hundred and twenty-eight thousand pounds expended by one man, in one pursuit, supposing the above annual sum to have been disbursed in the charges attending it. We could name a dozen masters of fox-hounds for forty consecutive years, at their own cost, each of which must have expended one hundred and twenty thousand pounds, in the course of that period, on the above named account!—*Nimrod.*

SINGULAR CASE OF FANATICISM. On Monday, a young man, about eighteen years of age, was admitted into the Meath Hospital, Dublin, under singular circumstances. He had been laboring under religious mania for several days, and had been reading that part of scripture which says, 'If thy right eye offend thee, pluck it out, and thy right hand, cut it off,' and, without any ceremony, commenced to remove the eye by some instrument used in his business, which he did effectually, and then with a knife he severed the hand at the wrist joint. He then showed the men who were at work in the same shop (a very extensive silversmith's) what he had been doing, who, on seeing the state he was in, had him at once taken to the hospital, where he now lies in a state of seeming tranquillity, but still laboring under the mania, as he frequently utters sentences and quotations from the Bible.

POWER OF STEAM. The greatest load lifted by any engine now at work in this country, was done by one in the consolidated mines, which raised a load of 9000 lbs. every double stroke it made, and did this nine times a minute, amounting to 277,022 tons, lifted seven feet six inches in 24 hours; and this astonishing machine could be started, stopped, or regulated by a little boy.—*English Paper.*

ITEMS.

New Alloys of Metals.—A curious and valuable discovery has just been made in the alloy of metals. A manufacturer of Paris has invented a composition, much less oxidable than silver, and which will not melt at less than a heat treble that which silver will bear; the cost of it is less than 4d an ounce. Another improvement is in steel; an Englishman at Brussels has discovered a mode of casting iron, so that it flows from the furnace pure steel, better than the best cast-steel in England, and almost equal to that which has undergone the process of beating. The cost of this steel is only a farthing per pound greater than that of cast-iron.—*Mining Journal.*

The parliament of Great Britain allows to their green girl of a queen, for her own establishment, $1,750,000, for keeping a husband, $133,000, for her horses and hounds, $310,000, forming an aggregate of $2,190,000. The same parliament, for the purposes of education among upwards of twenty-five millions of people, allow only $133,000 per annum! the precise sum allowed the queen for keeping a husband! But estimate it for a smaller period of time, and the contrast will be more apparent. The people of Great Britain pay $6,000 every day for the support of their queen, her husband, horses, and hounds; and for promoting education, $365 per day.

AN ESCAPE. A little incident occurred to General Harrison, on the 30th ult. He was riding over a part of his farm through which the tunnel of the Whitewater Canal passes in a place which seemed as smooth and as well covered with grass as any other part of the field; suddenly, he felt his horse sinking, and though he was about to fall, the General sprang from him and alighted upon the firm ground, and the horse fell from 15 to 20 feet into a kind of sink hole, caused by the tunneling beneath. The General escaped without the slightest injury.

A New Way to Remove a Juror's Doubts. The Newburyport Herald states that on the night of the fire in that town, last week, a jury were in session at the Court House, having been out ten or twelve hours, unable to agree. When the alarm of fire was sounded, about half-past two this morning, and the light of the conflagration became visible from the windows of the Court room, the dissenting juror (they then stood 11 to 1) came round and agreed to a verdict.

BUTTONS. A great improvement has been introduced into the manufacture of buttons. An ingenious Frenchman has invented a button, in which the principle of nut and screw is applied, so that without a stitch, buttons may be far more securely, as well as more speedily put on clothes, than in the ordinary way; and any man may have a dozen suits of buttons, if he pleases, to each suit of clothes, the top being screwed on to the shank.

MARRIAGE AND DEATH. In our Chronicle of the 4th inst., we announced the marriage, after a courtship of four days, of James Hobbins, Esq., of Chaddesley Corbett, Worcester shire, to Harriet, youngest daughter of Mr. W. Chambers, of the New House, Himbleton. The bridegroom was in his 77th year, and the bride in her 16th year. On Monday week, whilst Mr. Hobbins was stepping into his carriage with his young bride, he fell down, and was taken up a corpse.—*Shrewsbury Chronicle.*

On Wednesday afternoon, as a girl named Clark, having a child in her arms, was looking at Batty's wild beast show, she approached too near the cage of a tiger, which seized her clothes, and drew her against the bars, when the ferocious monster tore the flesh from the face of the child, and inflicted a severe wound on its shoulder with its teeth; the poor little sufferer was taken to the Bath Hospital, but died in the course of the day.—*Bath Journal.*

RAILWAY FARES are most profitable (whether high or low) when they fill the trains; because you can carry 200 passengers in a train for about the same expense that you can carry forty.

The question then is, how to fill up the trains; and it is found, by parliamentary inquiry, in Great Britain, that the true way, in every instance, in various railways, is to put the fare low; and *that the low fare gives the largest net income to the road.*

When I see a man who affects to doubt every thing he hears, I never hesitate about writing him down an ass. A great doubter is a solemn and self-conceited pig. How amusing it is to see the blockhead shake his empty pate, compress his lips into a sneer, and turn up his absurd, unmeaning eyes in dubious disbelief, when he hears aught which he thinks it would imply sagacity to discredit! Such persons imagine, that to be a great doubter implies wisdom; whereas, in their case, it has its origin in constitutional phlegm and stupidity.—*Fraser's Magazine.*

A PLEASANT TOWN. The Michigan Advocate, published at Jackson, says—'We have in this village one distillery in operation, and one in the progress of erection; one ball alley, three billiard rooms, fifteen places for retailing spirituous liquors, and the State prison!'

DIFFERENCE BETWEEN GRAVITY AND GRAVITATION.—A schoolmaster, who was as fond of the use of his grog as his globe, was asked the difference between gravity and gravitation: 'When I've drunk five glasses of grog,' replied the pedagogue, 'my gravity vanishes, and my gravitation begins to operate'—*Essex Paper.*

LONGEVITY. Died lately, in Blackmarston, Hereford, Betty Cooper, aged 101, retaining all her faculties to the last; her sister, Molly Parry, died a few months ago, near St. Owen's gate, at the age of 102; and a third sister is now living in Abergavenny, nearly 90.—*Worcester Chronicle.*

SUICIDE. The body of a man apparently about 38 years of age, was found suspended from the limb of a tree, in Woonsocket, R. I. on Wednesday morning last. From papers found about his person, it is supposed his name is Henry F. McGee, and that he belonged to either Cambridge or Roxbury, Mass.

In her late 'progress' in the north of England, the Queen Dowager Adelaide honored Rydal Mount with her presence, and was there entertained by William Wordsworth, the poet. The now venerable man, bare-headed, met her Majesty at the gate; ushered her into the house, and did the honors of the table at a collation.

On ten of the principal railroads in England, there occurred between Sept. 1830 and Nov. 1838, twenty-two deaths, and also seventeen cases of injury. The aggregate distance which the cars travelled on these roads in that time is 20,846,833 miles; and the number of passengers 44,765,951.

'Since the fortifications of Paris have been decided on,' says the Commerce, 'several owners of houses in the centre of the metropolis have put up bills to the following purport: 'Apartments to let with bomb-proof cellars!'

MEDICAL QUERY. Dr. Ratcliff being asked by a patient, which was the most difficult to cure, 'a disorder contracted by excessive eating, or one brought on by excessive drinking?' the doctor desired the querist to consider which was the most difficult to extract out of a man's body, 'a pipe of wine or an ox.'

PROGRESS OF STEAM. The first steamer on the Mississippi was launched in 1811—now there are more than six hundred on that river and its tributaries. The first steamer passed on the lakes from Buffalo in 1818—now those inland seas are navigated by sixty-one steam-ships, some of them magnificent in their construction, and of the largest class.

VICE VERSA 'Well, sir,' said one person to another, to whom he had, in a matter of business, made a very absurd offer, 'do you entertain my proposition?' 'No, sir,' replied the other; 'but your proposition entertains me.'

Marshal Soult is still very unwell at his chateau of Saint Amand, beyond Toulouse, and is not entirely recovered from the effects of the fall from his horse some time ago.

Funeral of a Tetotaller.—At a late funeral of a member of one of the Dublin Total Abstinence Societies, there were one thousand members in the procession, besides eighty cars with six females in each.

Wm. R. Pelby was yesterday sentenced, in the Municipal Court, to pay a fine of $50 and the costs of prosecution, and to give bonds to keep the peace one year, for an assault on Wm. B. English, editor of the Boston Herald.

Bad news for lovers of Slap-Jacks.—The Germantown Telegraph states that an arithmetician, in that place, has figured up, and found that no less than five millions five hundred and forty-seven thousand buck wheat cakes were destroyed by the late frost.

The Countess of Dysart is dead. Her body lay in state, in Helmingham. She was formerly Lady Louisa Manners, and was one of the most beautiful women of her time.

Potatoes when dug should not be left exposed to the sun and air, as by such a course they contract a poison, which shows itself from the green color of the skin.

It is said that there are in Hindostan 75,000,000 women who can neither read nor write, and 30,000,000 of those are British subjects.

FATAL ACCIDENT AT WEST POINT. On Tuesday, while the officers were practising riding, Lieut. S. J. Bransford was thrown from his horse, and so badly hurt as to cause his death, a few days after.

RIGHT AND WRONG IN THE ANTI-SLAVERY SOCIETIES.

Only, the nations shall be great and free!
—*by the soul*
WORDSWORTH.

THE Seventh Annual Report of the Boston Female Anti-Slavery Society, presented Oct. 14, 1840. For sale at the Anti-Slavery office, 25 Cornhill. Price, 12 1-2 cents single.

This work ought to be in the hands of every abolitionist.

The following selection from it is the purest gold, and beautifully wrought out:

'The anti-slavery societies have not yet done their work. When, in the heat of political excitement, amid which the *favorers* of the cause, a few years hence, will be engaged—when, in the conflict of a northern and southern party, yet to spring out of this question, *compensation—partial emancipation—intermediate arrangements—delay,* become the rallying words of the opposition—then let the slave rejoice if the anti-slavery societies exist, to urge up to the mark a partially regenerated people, who, though *favorers* of the cause of freedom, will not deserve to be called its friends; for they will need constant and perserving rebuke, entreaty, warning, to prevent their making shipwreck of the cause. Not by numbers, but by laborious and energetic fidelity, will the work be wrought out. 'Not by might or by power, but by MY SPIRIT, saith the Lord of hosts!'

Nov. 13.

Ladies' Fur Store.

CASHMERE Goat—Lynx—Fitch—Jennett--Squirrel, Coney and Swans-down trimmings—of all shades and qualities. Also, the same materials in MUFFS of all sizes and prices. Furs manufactured or repaired, at short notice, and by the best workmen. You are respectfully invited to call.

WM. M. SHUTE, *Agent,*
173 Washington-st. nearly opposite Old South Church.
Boston, Nov. 6, 1840. 3wis

TO THE PUBLIC. About 8 weeks since I came to Boston, in search of greater medical skill than I had been able to find elsewhere. I had been long considered incurable of a combination of diseases, so called. I was recommended to employ Dr. Watson, No. 276 Washington st. I accordingly placed myself under his treatment, and now feel myself to be a well man, and expect to start for home to-morrow.

During my stay here, I have conversed with a hundred or more, who told me they had been cured by said Dr. Watson, after having been long considered incurable. This, with what I have myself experienced, convinces me that the mode of treatment, though novel, is a safe one, and probably the only mode by which the more obstinate complaints can be cured. Certainly I never experienced a less inconvenient mode of treatment, and one which seemed more rational. I was able to be about the city, and to visit the Dr. at his office, and this appears to have been the case with nearly all who were able to be about when they commenced to receive this mode of treatment. It of course has its opposers among those who have not realized its advantages.

I. J. NICHOLS, 2d, of Albany, N. Y.
Nov. 13.

A. S. JORDAN,

Sign of the Original Golden Comb, No. 2 Milk, two doors from Washington St., Boston.

Cheap Wholesale and Retail Comb, Pocket-Book, Fancy Goods and Perfumery Store.

SHELL COMBS, Lace, Wrought and plain, of the latest and most fashionable patterns and sizes. Horn Combs, of every variety; English Dressing Combs, Pocket Combs, Shell, Ivory, Horn, Metalic, and Wood; Fine Ivory Combs; Fancy Tortoise Shell Work; Pocket Books and Wallets, a large variety; Dressing Cases; Jewelry Boxes; Memorandum Books; Wrsie and Book do; Sheep and Calf Wallets and Pocket Books; Spectacle Cases; Brushes of all kinds; Fancy Soaps for the Toilet; Fancy Articles, of every description; Card Cases—Shell, Pearl and Ivory, 75 different patterns; Napkin Rings; Purse Clasps; Razors and Straps; Shaving Boxes; Hand and Glass Mirrors; Pen and Pocket Knives; Silk Purses; Games and Toys; Fancy Stationary; Perfumery of all kinds; Fine Cosmetics; Hair Restorative; Church's Tooth Powder; Peruvian do.

☞ Combs and Pocket Books made to order, or repaired. Aug. 14, 1840.

TO WHIG LADIES.

THE Subscriber has manufactured a new article containing appropriate devices and adapted in size to present fashions, which he calls the LOG-CABIN LACE COMB.

A. S. JORDAN, No. 2 Milk street.
August 14. 1 m

A. S. JORDAN,

No. 2 Milk Street—1st Store from Washington St.

EVERY VARIETY OF SHELL COMBS—HORN COMBS—POCKET-BOOKS—FANCY GOODS AND PERFUMERY.

☞ Combs of every pattern made to order and repaired.
Oct. 23. 1f

New Books,

For sale at the A. S. Office, 25 Cornhill.

FREEDOM'S LYRE.—A new Anti-Slavery Hymn Book, compiled with great care, and just from the New-York press. Price 37 1-2 cents.

FREEDOM'S GIFT, *or Sentiments of the Free.*—A collection of original pieces of poetry and prose. Published at Hartford, Ct. Price 50 cents.

MR. MAY'S DISCOURSE, *on the Life and character of Charles Follen*—Delivered before the Massachusetts Anti-Slavery Society in the Marlboro' Chapel, Boston, April 17, 1840. Price 17 cents.

☞ The above are all works of peculiar interest.

MONTHLY OFFERING.

SUBSCRIBERS for this publication are coming in rapidly. Yesterday *thirty* were received. One man says: 'We shall obtain many more. * * * I shall bring up the subject at our next monthly meeting.'

Another correspondent writes: 'I welcomed with thy the first number of the Monthly Offering. I think it is just what we have needed for some time.'

Another:—'I received the first No. of the Monthly Offering a short time since—have showed it to as many as I could, and had it meets with general approbation. We think it will do more good than the 'Cradle of Liberty,' being so cheap that every one can take it if they wish.'

Says another:—'I am much pleased with the Monthly Offering, and have procured four subscribers in as many different families, who have *never taken an anti-slavery periodical.* I shall make exertions to procure more.'

It has been favorably noticed in several of the anti-slavery newspapers. The 'true tale,' by Mrs. Chapman, commenced in the first No. and to be completed in the second, is worth the entire subscription price of the publication for a year.

The second No. is to be delayed a few days for subscribers to come in. 'Now's the day, and *now's the hour.*'

☞ Price 37 1-2 cts. per copy for the year. But to encourage its circulation, *four copies* will be sent to *one address* for one dollar. J. P. B.
Boston, Aug. 19th.

Dr. Hitchcock, Dentist,

No. 98 Court Street, corner of Stoddard Street, Boston,

Extracting, Filling and Setting Teeth.

Extracting.—Dr. H. has an Improved Extractor for removing teeth, which is superior and far preferable to all other instruments. Its popularity and excellence require no other recommendation than the fact, that during the past year it has removed nearly *Two Thousand Teeth.* Extracting 25 cents.

Filling Teeth.—The advertiser has paid particular attention to the one and only correct method of filling carious teeth with gold, and as he received the *premium at the late Fair in this city,* for his specimens, he will load decayed teeth and warrant them. Price $1.

Artificial Teeth.—Persons desirous of having artificial teeth, can have the Mineral or unchangeable teeth, which are unsurpassed both as to their perfectly natural appearance and utility. Single pivot teeth, $2, and on gold plate lower than any other place in the city or country. Half or whole setts furnished on very low terms.

Individuals are invited to call at office, and examine specimens. Dr. H. is permitted to refer to

WM. LLOYD GARRISON,
AMASA WALKER, Esq.
Dr. THOMAS BARNES.

Boarding House for Seamen,

COLORED SEAMEN'S HOME,
UNDER THE DIRECTION OF THE
SEAMEN'S HOME SOCIETY,
KEPT BY
WILLIAM P. POWELL & GEORGE A. BODEE.

No 61 Cherry, between Rosevelt street and James Slip. Cooks, Stewards and Seamen, who come to this house, will have their choice of ships and the highest wages.

THOMAS JINNINGS,

Practical Surgeon Dentist,
16 SUMMER St., (et Dr. Mann's office.)

FILLING, Setting, Extracting and Regulating Teeth. Teeth filled with pure gold, on the celebrated *Lithodeon.* By the use of this valuable and recently discovered article, thousands of Teeth can be saved, which, for the want thereof, other Dentists are compelled to extract.

Mineral Teeth inserted with pivot or on gold plate, form one to an entire set, in the most perfect and durable manner. Terms low and all operations warranied. Mr. J. respectfully invites his friends and the public to call and examine his practical specimens of plate work and mineral Teeth. 3t—eplm.

BOARDING IN NEW YORK.

GENTLEMEN visiting New York either transiently or for a considerable time, who have no partiality for an atmosphere reeking with the fumes of alcohol and tobacco, will find a pleasant, quiet, comfortable house during their stay, at the Temperance House 163 Barclay street, near the centre of business, and within a few minutes' walk of all the Steamboat Landings. The location is one of the most desirable in the city; the house new, spacious and commodious, and the fare, though vegetable, and prepared with a strict regard to Temperance and Health, will be found acceptable, and embracing every variety desired by the undepraved appetite. July 10.

GENTEEL BOARD.

☞ *At 24 Franklin Place, near the Odeon.* ☜

FOUR lower and several upper chambers will be vacated by gentlemen resuming their country seats on the first of April. Several single rooms may be taken immediately. The suits of rooms are convenient for families and others desiring a quiet, central and pleasant situation for a permanent residence—possessing the advenages of a large yard, and plenty of good aqueduct and well water, bathing rooms, shower bath, ecc. Strangers visiting the city, preferring private accommodations, are invited to call.

13-tf. J. E. FULLER.

FREE COTTON GOODS.

CALICOES.
Bleached and unbleached Muslins, 4-4 wide.
do do Canton Flannel.
Apron Checks.
Colored Muslins.
Printed and Plain Poagees.
Bleached, unbleached, mixed, and lead colored Knitting Cotton.
Cotton and Linen Table Diaper.
Printed and Plain Grass Cloths.
Wicking and Cotton Laps.
Fine Linen Thread.
Superfine Bed Ticking 4-4 wide.
Cotton Pantaloon Stuffs.
Men's and Women's Cotton Hose.
Also a full assortment of SILK, LINEN, WOOLEN, and WORSTED GOODS.
Orders from a distance promptly attended to.

CHARLES WISE,
North West Cor. of Arch and Fifth sts.
Philadelphia, 9 mo. 2.

NEW BOOK.

THE ENVOY *from Free Russia to the Free.* Just published by the Pawtucket Juvenile Anti-Slavery Society, and for sale at the Anti-Slavery Office, 25 Cornhill. This is the 'Anti-Slavery Token' noticed by M. W. C. in the Liberator of Sept. 18. Price 42 cents each or $4 per dozen. Every abolitionist should be a purchaser.

THE ANTI-SLAVERY DEPOSITORY is supplied with a large assortment of anti-slavery publications, wholesale and retail, which we are anxious to exchange for the money. Will our friends send in their orders?
oct. 16

WANTED IMMEDIATELY,

A YOUNG MAN to live in a family in the country, a desirable situation for one of good habits and who can come well recommended. One wanted in a private family in the city.

Also one or two girls to work in a Truss Manufactory. Apply to WM. C. NELL, 25 Cornhill.
oct. 16

H. L. DEVEREUX,

Book and Job Printer,

☞ *No. 4, Water Street, Boston.* ☜

THE OFFICE is furnished with good type of various sizes, suitable for Book and Pamphlet work; and with all the fashionable Job Type from the principal Type Foundries, in the United States, for Cards and Fancy Jobs. March 6.

NORMAL SCHOOL AT LEXINGTON.

THE Fall Term of 15 weeks will commence on Wednesday the 9th of